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To the Anti-Slavery Presbyterians of  
the United States,  
CONNECTED WITH THE OLD  
SCHOOL GENERAL  
ASSEMBLY.

(Concluded.)

V. The ultimate and inevitable division of  
our churches.

One of the weightiest reasons to be urged  
against our withdrawing from the church is,  
that it would divide congregations, and as it  
is to be remembered that anti-slavery senti-  
ments and action, cannot take the place of  
the grand leading object of all means and or-  
dinances—the salvation of the soul. But the  
congregations that are now favored with anti-  
slavery ministers, must eventually separate.  
Suppose these ministers to die. Would the  
anti-slavery people in their congregations vote  
for a pro-slavery minister, or would the pro-  
slavery people vote for an anti-slavery min-  
ister? No. Then there will ultimately be a  
division, and that under circumstances much  
more unfavorable than such division would be  
now. Generally speaking, the anti-slavery  
people in the churches have been made such  
by the plain, faithful preaching of their  
ministers. In some cases, there is a minority  
and a majority on the subject, and the min-  
ister keeps his situation of pastor, because he  
has gained the personal respect of his oppo-  
nents; for experience testifies that men, who,  
on account of their prejudices or party spirit,  
have not enlisted in the anti-slavery cause,  
and may even oppose it, nevertheless respect  
and confide in those ministers who honestly  
and boldly advocate the cause of the op-  
pressed. Such ministers have the consciences  
of all men on their side, and consequently their  
respect; while those who are openly pro-  
slavery, or pro-slavery and anti-slavery both;  
are secretly despised, as traitors to God and  
liberty, by the very men who would take ad-  
vantage of their teachings for political and  
party purposes. Therefore, by withdrawing  
now, and stating solemnly and unequivocally  
the cause which compels a separation, the di-  
vision, if any should occur, would take place  
without any personal feeling. Whereas, if  
this event be put off till the churches wrangle  
through an election or two for new pas-  
tors, all the fruits of the spirit will perish.—  
Now, is it magnanimous and just, in those  
ministers who have large numbers of anti-  
slavery men in their congregations, converted  
to those views by their own labors, to leave  
the world, and allow their own children as it  
were, to be disinherited after their death?  
Is it not better and more courageous, to look  
the difficulty in the face now, and obviate it,  
rather than leave their beloved flocks to be  
torn and scattered by pro-slavery men? The  
confidence that anti-slavery people repose in  
their pastors, should be more kindly treated  
than this.

VI. Consistency requires of us to withdraw  
from the communion of the Church.

As citizens interested in the welfare of our  
country, we have left the old political parties,  
and formed a new one, which has accom-  
plished a great deal already, and which is  
destined, we hope, to work out the liberation  
of the Government from the domination of the  
Slave Power. Why was this done? Be-  
cause both the Whig and Democratic parties  
had lapsed from their professed principles,  
and gone over to the support of slavery. The  
organization of the Liberty Party, was there-  
fore a measure of necessity, growing out of  
this fact. But these old political parties are  
made up of good, bad, and indifferent, the  
last two classes composing the majority; and  
being thus constituted, it is no wonder they  
should swerve from the principles which their  
names import. You cannot keep the  
proper persons from being connected with  
them. But the church is a body, selected by  
examination from the world. No flagrant  
transgressor can force himself upon, nor re-  
main, in her communion. If he be found  
there, criminality rests upon the church offi-  
cers. There is, therefore, no excuse for the  
existence of outrageous and notorious crimes  
in the church, while there may be some ex-  
cuse for the existence of such things in the  
political parties. Now, we need not form  
parties after successful struggle to reform  
them, and have set up a new organization  
which has done more in the way of reform  
by reflexive influence, than we ever accom-  
plished within them. But the church, as be-  
fore proved, has apostatized from her prin-  
ciples on the great subject of Human Rights,  
and has become more hopeless, on this score,  
than either of the old political parties. They  
are exhibiting some signs of life late.—  
Revolution and dismemberment will soon pre-  
pare the way for their regeneration, by com-  
bining the homogeneous and forming them  
into a new organization. But the church, in  
this respect, has put on the appearance of  
death. We see no symptom of reform; for  
to annul the action of 1845, and say, "I am  
father, that slavery, being a gross crime, is  
an insupportable bar to Christian communion,"  
would be an admission that the Assembly  
of 1845 was either not honest or not intel-  
ligent, and this requires too much humility  
for a General Assembly to display. It is  
said, however, that the church cannot be en-  
tirely pure in this world. Very true. De-  
manding immaculate holiness among fallible  
men, was the great fault of the Anabaptists  
of old, against whom Calvin in his Institutes  
defends himself and us at such length. But,  
brethren, because we cannot have entire  
purity in the church, is that a reason why  
we should commune with the perpetrators of  
a crime, which involves the breach of every  
precept of the Decalogue? Strange logic,  
this. To tolerate the greatest sin, because  
from the infirmities of human nature, we can-  
not avoid the smallest! Now, it duty to God  
and truth called us to leave the old political  
parties on account of the corruptions which  
were scarcely avoidable, does not duty in a  
louder tone call us to leave the church, when  
it has gone over hopelessly to the sanction-  
ing and committing of crime? What consis-  
tency can we ensure the old political  
parties, and call upon the true-hearted to leave  
them, while we maintain our present position

# ANTI-SLAVERY BUGLE.

VOL. 2.—NO. 42.

SALEM, OHIO, FRIDAY, MAY 21, 1847.

WHOLE NO. 14.

"NO UNION WITH SLAVEHOLDERS."

in a church worse than they! Thus, are we  
haunted in politics, because we will be in-  
consistent in religion. Thus, our ministers,  
expose themselves to the natural suspicion,  
that it is their salaries and their ease, that  
keep them in a church of which they have no  
hope that it will be reformed. It may be  
said that, if we leave the church, we lose our  
influence with it. But what influence for  
good have we exerted during the last ten  
years? At the very time we "used our in-  
fluence" most, the Assembly of 1845 retro-  
graded a whole century! No! The truth is,  
we have no influence upon our pro-slavery  
brethren, but they have influence upon us.  
While we are no inconsistent as to commune  
with slavery, and to baptize it in the name of  
the Father, and the Son, and the Holy Ghost,  
we cannot have, nor do we deserve to have,  
any influence. On the contrary, we will be  
despised for not feeling the force of, and ap-  
preciating our own principles.

VII. Another consideration, and one that  
presses with mountain weight upon my mind,  
is, that the present position of the Church is  
producing an alarming amount of infidelity  
in the world, and a terrible degeneracy among  
ourselves.

The church was designed by her Great  
Head, to be the salt of the earth, and the light  
of the world. We be to her, when her light  
has become darkness, and the salt has lost its  
savor; she then becomes a stumbling block  
to the world, and a rock on which men make  
shipwreck, instead of an ark for their sal-  
vation. There is, in our country, a large class  
of humane, philanthropic men, who are bet-  
ter acquainted with the professors of religion,  
than with religion itself. These men are  
united, that "the church," by its ministers  
and members, is the correct exponent of the  
Christian Religion. They feel in their very  
heart's core a conviction of the unparalleled  
turpitude of American slavery, and when they  
see Ministers and Elders in the North, apolo-  
gizing for the system, and Ministers and El-  
ders in the South practicing the system, they  
come to the conclusion, that Christianity is  
a slaveholding religion, and the church is a  
brotherhood of thieves. Mahomedanism, the  
world over, emancipates the slave, the very  
moment he is converted to the faith of his  
master. But the American Christian sells  
his fellow man and his fellow creature for  
money! The following notice of a public  
sale, is taken from the Savannah (Georgia)  
Republican of the 3d of March, 1845, the  
same year that marks the grand apostasy of  
the Presbyterian Church from her ancient  
faith. After describing the plantation, the  
notice adds:

"Also, at the same time and place, the fol-  
lowing negro slaves, to wit: Charles, Peg-  
gy, Antonty, Davy, Septemur, Maria, Jen-  
ny and Lanny, levied on as the property of  
Henry T. Hall, to satisfy a mortgage, issued  
out of the McIntosh Superior Court, in favor  
of the Board of Directors of the Theological  
Seminary of the Synod of South Carolina and  
Georgia, against said Henry T. Hall. Con-  
ditions, cash."

C. O'NEAL,  
Deputy Sheriff, &c."

Now, let an ingenious, benevolent man of  
the world read this advertisement, and what  
effect must it produce on his mind! He in-  
stinctively shudders, and recoils from a religion  
that can cement the walls of its Theologi-  
cal Seminaries, with the blood and tears of  
sundered families! He points to the Bay of  
Tunis, who has emancipated every slave in  
his dominions, and contrasts with this act of  
a heathen, the Presbyterians of the United  
States, erecting Seminaries and paying the  
salaries of Theological Professors, by prac-  
tices, at which heathenism would blush. Who  
so blind as not to see that such things as these  
must spread infidelity over the land, more  
dangerous than that produced by Paine's  
"Age of Reason"? Think then, of the church  
driving men into infidelity!

Now, brethren, that Seminary at Columbia  
is our seminary. Those professors are our  
professors. That infidelity, to our abhor-  
rence, is committed before the sun, by the doc-  
trine of representation and Presbyterian unity, is  
ours. We sanction it by setting down to the  
communion table with it. This outrage upon  
all decency is published all over the land,  
and it never has been rebuked by any court  
of the church, and it never will be; and a no-  
torious crime not censured, is either approved  
or is not considered censurable.

The world trembles as it reads in the do-  
ings of 1845, that the Presbyterian Church  
will enslave and chastise its own converts.  
And well may the world tremble when it  
reads on the page of history, that in the name  
of Religion and Liberty, the most terrible  
outrages have been inflicted on humanity.—  
Crime in the church, when the pulpit thun-  
ders against it, and when discipline is armed  
against it, is comparatively harmless. But  
when that crime becomes sanctioned and sanc-  
tified by church legislation, and by the prac-  
tice of those whose piety they were tresson to  
doubt, mankind may shudder at the existence  
of such a religion. History has justly charged  
the Church of Rome with all the bloody  
scenes enacted during the French Revolution.  
The Priests taught the people that Popery  
was the only and pure Christianity. The  
people saw that "the church" was the sworn  
enemy of all liberty, and the sworn friend  
of absolute tyranny. They therefore undertook  
to destroy Christianity from the face of the  
earth. But the French people were deceived.  
They mistook the whole of Babylon for the  
pure essence of Christ. Could they have  
seen Christianity in her pristine character,  
liberty-loving and liberty-giving, the history  
of that Revolution would not have horrified  
the world. The future historian also, will  
lay at the door of the church in general, and  
ours in particular, the guilt of that infidelity  
that is sweeping over the United States like  
a flood. We are misrepresenting Christianity  
in regard to a subject on which the Ameri-  
can mind feels most intensely—that of per-  
sonal liberty. As a church, we authorize,  
like Tyres of old, and the whole of Babylon,  
a "trade in the persons of men," irrespective  
of color or religion. For all the infidelity

which such a course must inevitably pro-  
duce, we are accountable to God and to the  
world.

We cannot say of slavery, as we do of  
drunkenness and adultery, that it is practiced  
in secret, in defiance of the laws of the church.  
We cannot say that it is "tolerated" by the  
wicked connivance of some sessions, Pres-  
byteries and Synods in the land. But the  
perpetrators of this high crime against God  
and man have been canonized by the solemn  
and unanimous vote of the whole Pres-  
byterian Church in General Assembly, declar-  
ing that slaveholding is "no bar to Chris-  
tian communion," but actually canonizes the  
"bond of union" in the church.

The announcement of this vote was hailed  
with acclamation, and brought forth a motion  
which was carried, that public thanks be re-  
ndered to Almighty God for the unanimity  
with which they did the deed!  
But if the effects of our pro-slavery senti-  
ments are such out of the church, they are no less  
desolating among ourselves. The tone and  
character of our preaching are changed. The  
coldness and lethargy has settled down upon  
the bosom of the church in general, and a  
lamentable departure of vital, warm-hearted  
godliness from both ministers and people, is  
a common-place remark in all our religious  
periodicals. Sabbath-breaking, even among  
ministers and people, is common, for if slave-  
holding be right, traveling and trading on the  
Sabbath cannot be wrong. If slaveholding be  
right, to manufacture iron for the slave  
shackles on the Sabbath cannot be wrong. If  
we swallow the camel, surely it is afflic-  
tion to strain at a gnat. Ah! brethren, God  
has a controversy with us. We have turned  
aside the freely from his right. We have  
oppressed the poor. We have shut our eyes  
and steered our hearts against the cries of our  
enslaved brethren, and the God of the  
Such a man, if he desired to serve his Mas-  
ter in a mission to the heathen, would meet  
with a rejection by the foreign Board; nor  
could he receive a commission from the Do-  
mestic Board, to preach a free Gospel among  
the destitutions of our own country. The  
Gospel in the hands of modern Presbyterians  
must go forth through the world as Paul went  
to Rome, in chains. But suppose the world  
were not so! Suppose that a man of our prin-  
ciples could be commissioned by the Foreign  
or Domestic Board, to be supported on his field  
of labor, in part, at least, in the way of the  
missionary of the United States, that the The-  
ological Seminary at Columbia is supported,  
by the price of blood. Funds, which have  
poisoned the peace and endangered the unity  
of the Free Church of Scotland, and which  
her conscientious people are struggling to  
throw back into our guilty lap, because they  
were plundered from the poor slave, make  
up, in part, the salaries of all our mission-  
aries, foreign and domestic. We must either  
have no conscience at all in such matters, or  
must decline the service altogether. We are  
taking the bread out of the mouths of three  
millions of heathen slaves at home, and send-  
ing it as vast expense to the heathen on the  
other side of the globe. What missionary  
of our Board in foreign lands, stung by the  
reproaches of intelligent heathenism, dare  
rebel to this inconsistency and hypocrisy of the  
church, without forfeiting his standing and  
his bread? The gag is in his mouth, and al-  
though his heart may be bursting for utterance  
of his sympathy with those who are robbed  
of every right, and his bleeding on the  
way-side, he speaks, if at all, at his peril.

The Board of Education has proved its  
subversion to the American Molech, by shut-  
ting the mouths of any of its beneficiaries  
who opened them for the dumb. No man  
can receive its assistance unless he enter into  
a contract, either express or implied, that  
he seal up his sympathies and his utterance  
for the slave. Perhaps a more complete cap-  
tivity has characterized the operations of  
this Board than any other, for our masters  
know that a pious, well-educated, and free  
man, would do in the United States what  
it did in the Roman Empire—sound the death-  
knell of slavery. The Board of Publication,  
in imitation of Rome, has set up an "Index  
Expurgatorius," to purge our Presbyterian  
literature of all anti-slavery sentiments. In  
their republication of Dr. Keitt's work on the  
Prophecies, they have abstracted whole pas-  
sages, and compelled that learned man, with-  
out his knowledge and without his will, to  
sanction the vilest system of outrage that  
ever insulted God or injured man. Our peo-  
ple cannot read the books of their own Board  
without having their minds poisoned with  
pro-slavery influence. Even our collection  
of Psalms and Hymns has been subjected to  
the inexorable censorship of the slave power.  
Every verse which had reference to slavery  
and oppression, and constituted a prayer to  
Heaven for its abolition by the spread of a  
free Christianity, has been expurgated. If  
one of our ministers in his pulpit utter a sen-  
tence against slavery, there stands an elder  
to stop his mouth with the pious and resolu-  
tions of 1845, and to remind him of his

promise to be "subject to his brethren in the  
Lord." If, in obedience to his conscience  
and the word of God, he denounce slaveholders  
on the Lord's table, he is told by the ubiq-  
uitous agent of the brethren, that the whole  
church in General Assembly, including him-  
self, solemnly declared that slavery as it ex-  
ists in the United States, "is no bar to Chris-  
tian communion." We cannot throw our  
contributions into any channel of benevolence  
as we as Presbyterians, without know-  
ing that they are mingled with the price of  
blood, and go to propagate a religion that  
does not hesitate to enslave its own converts.  
If Presbyterians in the United States,  
where the gospel has been preached for two  
hundred years, will enslave their own breth-  
ren in Christ, what moral principle stands in  
the way of their doing it in Africa, Asia,  
South America, or where ever such serv-  
itude is known? Thus we sanctify the slave-  
trade rights as free Presbyterians are clothed  
down, and we are left with but one poor pri-  
vilege—that of submitting to our degrada-  
tion.

Brethren, shall we continue criminally in-  
different to this state of things, and sink down  
dishonest graves, cursed as cowards by  
those who are struggling for the right? Or  
shall we unfurl our glorious old banner to  
the breeze, on whose ample folds are inscribed  
those truthful words—"Presbyterianism,  
the eternal enemy of all oppression, civil or  
religious."  
Brethren, I have done. He who searches  
the heart knows whether, in the movement I  
have proposed, and in the suggestions I have  
made in its favor, I have been actuated by  
any desire for His glory and the good of  
the blood-bought church. Humbly appeal-  
ing to Him for the rectitude of my intentions,  
and affectionately urging the above thoughts  
upon your candid consideration, I await the  
decision of the next General Assembly as de-  
ciding the question, whether we shall march  
out of our present church organization in the  
peace and support of true Presbyterianism,  
or remain to rejoice over the reformation of  
our beloved Zion.

PRESBYTER.

From the Liberator.

Letter from Frederick Douglass.

LYNN April 21, 1847.

DEAR FRIEND:—  
I hasten to inform you of my safe arrival  
in England. I left Liverpool per steam ship Cam-  
bria 12 o'clock on Sunday April 14th, and  
arrived at Halifax on Sunday evening the 18th,  
and on Tuesday afternoon about six-  
teen hours.

My passage was not the most agreeable;  
for, aside from the head winds, a rough sea,  
and the innumerable perils of the deep, I had  
the cruel, and almost omnipotent and omni-  
present spirit of American slavery with which  
to contend.  
After an interesting tour of twenty months  
through the British Isles—during which I  
made use of all the various means of conve-  
yance, by land and sea, from town to town,  
and city to city, my feelings as a man, and  
my rights as a passenger, were regarded, and  
never being able to detect the slightest dislike  
to me on account of my color—I bid farewell  
to monarchical England, and look toward  
democratic America; and while yet three thou-  
sand miles away from the shores, at the first  
I am seized with a most painful and distressing  
sickness, and I come home a pro-  
scribed man; and this, solely to propitiate  
pro-slavery hate. The American public de-  
manded my exclusion from the saloon of the  
steamship, and the company owning the  
steamer had not the virtue to resist the de-  
mand. The domination of slavery is no longer  
confined under the star-spangled banner, but  
extends itself, and bears away, even under  
that of Great Britain. But, without further  
preface, I will now put you in possession  
of the events in the course of my journey.

On the 4th of last March, in company with  
my friend Mr. George Moxhay, of the Hall  
of Commerce, London, I called upon the  
agent of the Cunard line of steamers, for the  
purpose of securing a berth in one of the  
Company's vessels, to sail for the United  
States on the 4th of April. I was informed  
by the agent, that there was but one berth  
unoccupied, and that was berth 72, in the Cam-  
bria. This berth I took, and paid for—pay-  
ing first class price. I then sent the agent  
whether there would be any difficulty in my  
having of this being made a distinguishable  
separate berth, and I have known elders and  
some of them aged and infirm, and flag them  
severely, and I never knew it to injure their  
standing in the Church. I have known mul-  
titudes of church-members who bought and  
sold slaves "for gain," who parted husbands  
and wives, parents and children, without any  
other consideration being taken of it by the  
Church—except in one instance, where a man  
and his wife were parted, an elder brought it  
before the session, and the result of the whole  
matter was that the elder was honored with  
a call from Judge Lynch's posse, composed  
of church-members.

And now, as to the groaning and pining  
of church-members in the South, to get rid  
of this great evil. It is generally known that  
the laws of the slave States authorize buying  
and selling slaves, and putting asunder all  
those natural ties which are so dear to hu-  
mans and wives, parents and children, bro-  
thers and sisters, and almost every species of  
cruelty conceivable. Who in the South has  
not seen the slave-driver scouring the coun-  
try, just as we see the hog and cattle specu-  
lators do in this country, and driving their  
herds of slaves through mud and water, and  
frequently shutting them up in open pens at  
night, without anything to shelter them from  
the weather, be it ever so inclement? Fre-  
quently these gangs are chained together with  
heavy chains.  
Who in the South has not seen the inhu-  
man slave-driver going about trying to give  
away the infant from the mother's breast,  
until her wailings of anguish, (and frequently  
successful) that it might not injure the

stratagem, (I will say nothing of its mean-  
ness), to deprive me of my birth, without  
openly incurring the responsibility of tempt-  
ing upon, and robbing a traveler of his  
rights, on account of the color of his skin.

The agent said, that great dissatisfaction  
had been given to the American travelling  
public, by my having been permitted to come  
on the quarter-deck, when crossing the At-  
lantic in the summer of 1845, and that much  
ill feeling had been created against the line  
in America by what I said against American  
slavery during the voyage; and that while he  
would not undertake to defend American pre-  
judice, he must, nevertheless, prevent the re-  
currence of any such event again; and that if  
I went home in the ship, I must go in an  
apartment wholly separate from the white  
passengers; but that I should have every ac-  
commodation in the way of attendants and  
apartments enjoyed by other passengers.—  
Subject to this restriction, I must never ex-  
pose the saloon—the part of the ship most ex-  
posed to the public eye, and where other pas-  
sengers took their meals. I must sit alone—  
alone—be alone. These were my limits on  
board the British steamship Cambria. By  
this regulation, I was not only deprived of  
the privilege of eating in the saloon, but also  
shut out from religious worship. We had  
two Sundays during the voyage, and in non-  
conformity to the religious ideas of the Com-  
pany, as well as of the British public, had re-  
gular religious services performed on board.—  
They called upon "our Father," the Creator  
of the heavens and the earth—the God who  
has made of one blood all nations, the black  
as well as the white—to bless them—while  
they cursed and excluded me on account of  
the color of my skin. This, I thought, was  
American slaveholding religion, under British  
colors, and I felt myself no great loser by  
being excluded from its benefits.

Aside from any other passenger, I was as well  
provided for as any other passenger. Indeed,  
my apartments were much to be preferred to  
any which I saw on board. I was treated  
with the utmost politeness by every officer  
on board, and received every attention from  
the "servants during the whole voyage. It  
may be asked, then, why do I complain?  
The answer is, that my position was one of  
coercion, when it ought to have been that of  
freedom and slavery; and the man who can-  
not be the one, cannot see the other.

In haste, yours, sincerely,  
FREDERICK DOUGLASS.

From the Watchman of the Valley.

Facts about Slavery.

Such facts as the following, attested by a  
responsible name, are just the kind of in-  
formation we need to decide and act intelligently  
on the subject. A residence of thirty-six  
years in the South, must certainly give the  
writer a good opportunity to know whereof  
he affirms.

WASHINGTON COUNTY, Pa.

MESSES. EDITORS:—As there is being a  
good deal said at the present day, about  
Southern Christians bringing the discipline  
of the Church to bear on the cruelties of sla-  
very, and about their mourning and lamenting  
over this great evil; I also wish to state a  
few facts on the subject, if possible, to shed  
some light on this vexed question.  
And first, I will remark that a residence of  
thirty-six years in the South, in the very  
midst of Slavery, afforded me a good oppor-  
tunity of observation on this subject. Again,  
I will remark, that my feelings were very  
early enlisted on the subject of church gov-  
ernment, and even before I became a mem-  
ber of the Church, I was led to admire the  
principles upon which the Presbyterian  
Church was governed; and therefore any  
thing in practice which related to this de-  
partment of the Church, attracted my attention.  
I will now give you the result of some of  
my observation. I am, and have been, per-  
sonally acquainted with a great number of  
ministers, elders and church-members, who  
owned slaves, and who never made an effort  
either public or private, to teach them to read  
the Word of God. And I never knew an in-  
stance of any attempt being made to dis-  
cipline members for this great sin of omis-  
sion.

It is a universal practice among slavehold-  
ing church-members, to have family worship  
while their slaves are at work—I never knew  
but one exception to this—and who ever  
heard of this being made a distinguishable  
separate berth, and I have known elders and  
some of them aged and infirm, and flag them  
severely, and I never knew it to injure their  
standing in the Church. I have known mul-  
titudes of church-members who bought and  
sold slaves "for gain," who parted husbands  
and wives, parents and children, without any  
other consideration being taken of it by the  
Church—except in one instance, where a man  
and his wife were parted, an elder brought it  
before the session, and the result of the whole  
matter was that the elder was honored with  
a call from Judge Lynch's posse, composed  
of church-members.

And now, as to the groaning and pining  
of church-members in the South, to get rid  
of this great evil. It is generally known that  
the laws of the slave States authorize buying  
and selling slaves, and putting asunder all  
those natural ties which are so dear to hu-  
mans and wives, parents and children, bro-  
thers and sisters, and almost every species of  
cruelty conceivable. Who in the South has  
not seen the slave-driver scouring the coun-  
try, just as we see the hog and cattle specu-  
lators do in this country, and driving their  
herds of slaves through mud and water, and  
frequently shutting them up in open pens at  
night, without anything to shelter them from  
the weather, be it ever so inclement? Fre-  
quently these gangs are chained together with  
heavy chains.  
Who in the South has not seen the inhu-  
man slave-driver going about trying to give  
away the infant from the mother's breast,  
until her wailings of anguish, (and frequently  
successful) that it might not injure the

child of the mother? Those in the slave States  
who have not seen such scenes as these, must  
have lived in some obscure corner, or have  
shut their eyes. And yet, during my whole  
residence in the South, I never saw or heard  
of a petition, remonstrance, or any such thing  
to the law-makers, to get an end put to their  
wicked laws and practices. I blush when I  
think of this, for I have to take guilt and  
shame to myself.

All remittances to be made, and all letters  
relating to the pecuniary affairs of the paper,  
to be addressed (post paid) to the General  
Agent. Communications intended for insur-  
tion to be addressed to the Editors.

Terms:—\$1.50 per annum, or \$1.75  
(necessarily required) if not paid with in six  
months of the time of subscribing.  
Advertisements making less than a square  
inserted three times for 75 cents—one  
square \$1.

Printed for the Publishing Committee by  
G. N. BAPOOD.

And now a few words on the sinfulness of  
slaveholding. I never have known a slave-  
holder awakened to a sense of his sin and  
danger by the influences of the Holy Spirit,  
for the spirit of God operates among slave-  
holders as well as others, and he is not driven  
from his work by armed mobs or carnal  
weapons; but Slavery was amongst the first  
things which troubled him; and when brought  
to judge a slave in Christ, his conscience  
was always peculiarly tender on that point,  
until his difficulties were removed by some  
spiritual leader.

Now, Messrs. Editors, others may believe  
what they may, but I would not give the  
testimony of the Holy Ghost on this of any  
other subject, for that of all the Doctors of  
Divinity in the land.

If you should think proper to publish this,  
I may send you some facts corroborative of  
the above.

W. M. ALLISON.

January 26, 1847.

From the Liberator.

The War—Voice of Massachusetts.

The following Resolutions have been adopted  
by the Legislature of Massachusetts, and  
signed by the Governor. In the Senate, the  
vote on their final passage was, Yeas, 27;  
Nays, 1. In the House, the vote on passing  
them to be engrossed was, Yeas, 153, Nays,  
33. Absent 25. The Yeas and Nays were  
not taken on their final passage.

Resolved, That the present war with Mex-  
ico has its primary origin, in the constitu-  
tional question as to the United States of the  
Foreign State of Texas; that it was uncon-  
stitutionally commenced by the order of the  
President to General Taylor, to take milita-  
ry possession of territory in dispute between  
the United States and Mexico, and in the oc-  
cupation of Mexico; and that it is now war-  
ed—by a powerful nation against a weak  
neighbor—unnecessarily and without just  
cause, at immense cost of treasure and life,  
for the dismemberment of Mexico, and for  
the conquest of a portion of her territory from  
which Slavery has already been excluded,  
with the triple object of extending slavery,  
of strengthening the "Slave Power," and of  
obtaining the control of the Free States under  
the Constitution of the United States.

Resolved, That such a war of conquest, so  
hateful in its objects, so wanton, unjust and  
unconstitutional in its origin and character,  
must be regarded as a war against freedom,  
against humanity, against justice, against the  
Union, against the Constitution, and against  
the Free States; and that a regard for the true  
interests and highest honor of the country,  
not less than the impulses of Christian duty,  
should arouse all good citizens to join in ef-  
forts to arrest this war, and, in every just  
way, aiding the country to retreat from the  
position of aggression which it now occupies  
towards a weak, distracted neighbor, and  
sister republic.

Resolved, That our attention is directed  
anew to the wrong and enormity of slavery,  
and to the tyranny and usurpation of the  
"Slave Power," as displayed in the history of  
our country, particularly in the annexation of  
Texas, and the present war with Mexico;  
and that we are impressed with a solemn  
conviction, that a regard for the fair fame  
of our country, for the principles of morals,  
and for that righteousness which exalts a  
nation, sanctions and requires all constitu-  
tional efforts for the destruction of the unjust  
influence of the slave power, and for the abo-  
lition of slavery within the limits of the U-  
nited States.

Resolved, That the annexation of territory  
with Mexican population upon it, is highly  
inconsistent with the well-being of this  
Union.

Treatment of Douglass on Board the  
British Steamship Cambria.

On our first page will be found a letter  
from Frederick Douglass, giving a very clear  
account of the treatment received by him on  
his departure from England. In the Liver-  
pool Mercury we observe a letter from Wil-  
liam Short, of Dublin, in which some  
facts are stated, and upon which the editors  
of the Mercury—the most influential paper in  
Liverpool—comment as follows, under the  
head of DISGRACEFUL PERSPECTIVE:

"We have received the following narra-  
tive, and, disgraced as it is that a human  
being should be wronged, insulted, and in-  
flicted on board a vessel in the service of  
Great Britain, for no other reason than the  
color of his skin, we are afraid that there is  
no ground whatever for questioning its accu-  
racy. It relates to Frederick Douglass, the  
fugitive slave, now happily free, whose lec-  
tures on slavery have created a powerful sen-  
sation in this country."

We trust that the friends of the colored  
man, the friends of justice and humanity,  
will not let this matter rest here. Mr.  
Canard, or whoever else it may be, under  
whose orders this Liverpool agent acted, should  
be made to feel the weight of indignation  
and contempt which such a case has pro-  
duced in a wicked and brutal prejudice de-  
voted. We trust that British Abolitionists will look  
to it that when Americans go abroad they  
may find at least this charge—that the sign  
of "No Niggers Allowed Near" is not per-  
mitted in fact nor in spirit on British soil  
or British vessels. In Heaven's name let there  
be one country where the slaveholder and his  
friends may understand that the morality of  
the slave-trade is justly appreciated and de-  
spised, and the bearing of the overseer is not  
submitted to. The spirit which sends Fred-  
erick Douglass to a cabin by himself in the



Cambria, crowds the between-decks of the slave-ships of the "Middle Passage" with their wretched cargoes. If the Cunard steamships are disposed to carry on this modified form of the Slave-Trade between Boston and Liverpool, let them have a monopoly of it. The line should be distinguished as the slave-line, and devoted exclusively to the accommodation of American slaveholders, and such of their servants, whether white or colored, as are disposed, or are obliged, to resort to it. British travelers should at least show their detestation of the truckling conduct of the agents of this line, by refraining from taking passage in the Cambria.

Liberator.

From the Pa. Freeman.

### Christian Murderers and Christian Thieves.

Every body has probably experienced the domestic annoyance of sitting at a table placed on an uneven floor, and had an exercise of ingenuity in trying to keep it steady; you put a knife or a chip, under one leg, and away goes the next corner; then that has to be propped up by a fork or a spoon which lifts the next leg a little too high, and so you go on adjusting, shifting, settling, propping and trembling, never feeling secure, and afraid to rest your hand upon the table, lest you knock away the foundation which it stands upon.—The church and the state are like a table standing on an uneven floor; they are continually jiggling, tottering and shaking; they want to be placed on a firm and even basis, that those who depend upon them may feel secure, and be saved the trouble of trying to support their own supporters. The whole time of churchmen and statesmen is taken up in making shifts to steady their institutions; the legs of the church and state have to be supported by bits of sticks and old files to keep them straight. Abolitionists, in the outset, perceiving the need of a firm foundation for their principles, rejected at once all the wretched expedients generally used by sectarians and politicians in attempting to support abstract truths on actual falsehoods, placed their tables of the law on the level and firm ground of consistency, and have known no trouble since.

The twists and turnings, and miserable subterfuges resorted to by churchmen and politicians, in their endeavors to reconcile their actions to their principles, are an unfailing source of wonder and amusement. At the North, our editors and statesmen have their hands full in trying to reconcile their professed opposition to slavery, with their practical support of the system by adhering to the Constitution as it is, and advocating a war for its support. At the South, the clergy have a hard time of it, in trying to prove that the Bible sanctions man-stealing, oppression, murder and every species of wrong and cruelty; the legs of their table have to be continually propped up with all sorts of flimsy materials, and the more it is supported the more rickety and insecure it becomes. "A Northern man with Southern citizenship," who avows himself a "pro-slavery colonizationist," besides, is trying to prove, by a series of essays in the New York Courier and Enquirer, that

"Slavery in the United States has resulted, and is destined still more and more to result, in the permanent good and advancement of the Negro race, and human devices cannot make it last longer than the good of the slaves themselves requires, and human devices cannot hasten its termination by any other means than the shedding of blood. White population is supplanting colored population, whether free or bond, by an irresistible law. Thus, and thus only, is it desirable, for the good of any party, or possible to terminate slavery in the South."

His essays are full of the most palpable and daring inconsistencies and falsehoods, as may be judged from the above. To think of a sane human being putting upon paper such a declaration as this! "white population is supplanting colored population, whether bond or free, by an irresistible law," with a knowledge of the fact, that the slave population of these States at the present time, exceeds the entire population of the country, white and black, at the time of the Declaration of Independence! In the next sentence he says, "I owe whatever I know and believe, to the influences of observed truth."

Here are some of his remarkable observations, for which he is indebted to "observed truth."

"It is no small matter which is on the tapis of the civilized world in this our day, respecting the continent of Africa, and the Negro race. The freedom of speech, the freedom of the press, and the freedom of slaveholding, are all inextricably fortified by the Constitution of our land."

"So abhorrent is the idea of slavery to intelligent minds in Northern climes, that nothing but the meekest submission to the whole of God's revealed will, can save from error in this particular—can save those who are without, from interfering between master and slave. The meek will be guided in judgment; and the meek will teach His way. And without this, they will teach otherwise and consent not to wholesome words."

Here is a discovery of a new kind of freedom. The freedom of speech! the freedom of the Press! and the Freedom of Slaveholding!!! This sounds well. Some of our clergymen and lay members of the church, are claiming for themselves the freedom of killing, of setting fire to towns, and putting women and children to death by cannon balls. The last essay of our "Northern man with Southern citizenship," is in full of wicked nonsense as a sermon by a slaveholding parson. But we can afford room for only two more extracts.

"To that love of liberty, and hatred of oppression, which characterize Northern climes, the fallacy of supposing that slavery is oppression, seems almost instinctive."

"A New England member seems to be laid under a necessity to act against slavery, simply because it is wrong, that is, morally wrong. And this is precisely that thing which, in the relations imposed on him as a member of the Congress of the United States, he has nothing to do with."

We have read in one of the religious papers published in New York city, that last week the Episcopal Bishop of that diocese went out to Governor's Island, accompanied by some dozens of Doctors of Divinity, to consecrate a chapel erected for the convenience of the soldiers, and called the church of "Saint Cornelius, the Christian Soldier." Over the entrance to the chapel is placed a shield

with this inscription, "SAINT CORNELIUS—THE FIRST CHRISTIAN SOLDIER." But there is nothing about the holy place to remind the worshippers who resort there, that the founder of christianity had ever denounced those who live by the sword, and caused suffering and disease by their violence. At the time of the consecration there were one hundred soldiers present, who expected to embark the next day for Vera Cruz, there to cast in robbery and murder upon a very extended scale. It was a glorious opportunity for the Bishop of the diocese, or for some of his attendant "Divines," to impress upon such an auditory the cardinal principles of christianity, and to instill into the darkened minds of those men of blood the precepts of Christ, which forbid robbery, hatred and oppression. But nothing of the kind appears to have been done. The sermon that was preached vindicated the trade of the warrior, and those poor deluded creatures were pointed to "St. Cornelius, the first Christian soldier," for an example, instead of the head of the church. By the way, there is not a word of evidence that Cornelius ever used the sword after his conversion, and the presumption is that he threw it away, but if he did not, he could not have been admitted into the society of the first Christians, and it is a monstrous perversion of scripture truth to represent him as a fighting Christian. The Catholics have a great number of Saints in their calendar, who are the patrons of soldiers, as well as of bandits, but we have never known an instance before, of a Protestant church looking to Heaven for a fighting saint. The Journal of Commerce, in an article reproving some legislative sins of the New York Legislature, says:

"We want a dozen Luthers to nail their protestations upon every door of every Legislature, and proclaim their protest through every land, until the blunderheads intent on doing wonders, and the sly contrivers intent on filling their own pockets with the gains of knavery, shall be aroused to common sense and common honesty."

The word church should have been substituted for that of Legislature, but the Journal is too pious to acknowledge that a new Luther is needed for the church.

### COMMUNICATIONS.

#### Proceedings at Randolph.

The citizens of Randolph having convened in large numbers on the evening of the 2d inst., came to order by calling Rev. Joseph Miriam to the chair.

On motion, O. C. Dickinson was chosen Secretary.

The occasion of the meeting having been briefly stated, the facts that had transpired were called for, and they were in substance as follows:

Some time in the afternoon of yesterday, two covered wagons, filled with men, drove to our little village and put up at the tavern. Their appearance and movements excited some suspicion. Towards evening they filed off in a direction for the whereabouts of two colored persons, one and a half miles from where their wagons were left in charge of their teamster. When they successively arrived (with bowie-knife and pistol) where they fondly hoped to find their victims, they found plenty of men who believe that all men have "certain inalienable rights," and who were determined that those "rights" should be respected. The odds against the gentlemen of the bowie-knife were so decisive, that they returned to their quarters without violence, and left town very early in the morning, on the way they came.

On motion, Truman Case, John W. Glasgow, J. F. Smalley, J. C. Brauer and T. P. Mead were appointed a committee to report resolutions for the meeting.

On motion, O. C. Dickinson, J. W. Glasgow, C. N. Sears, T. P. Mead and Justin Belding were appointed as committee to act in any future emergency, touching the safety of the above named colored persons.

The committee on resolutions reported.—Their report was considered, amended and adopted, as follows:

Whereas the system of American Slavery, that sum and concentration of all villainy, has just made an attempt to fasten its fangs upon two of its victims, who had "fled for refuge," and asked protection at our hands: Therefore,

Resolved, That the late outrage upon our order and quiet, by a gang of slaveholders, their aiders and abettors, armed with deadly weapons, calls for our firm and united resistance, and justly deserves that stern rebuke which it has received from our citizens.

Resolved, That we believe all men to be created "free and equal," and that we have no more right to deliver up one person "to service or labor" as a slave, than another; therefore we will defend the oppressed man, "guilty of a black skin," as we would the members of our own families.

Resolved, That we consider that man recreant to every principle of justice, humanity, and religion, who would refuse to aid the panting fugitive slave to escape from the clutches of the tyrant master, and that not to do so is to be willing and cowardly traitors to the liberties of men.

Resolved, That the wretch who betrayed the victims of slaveholding cupidity, for fifty dollars, deserves a share in the fame of Benedict Arnold.

Resolved, That in the present crisis, we have given an earnest of our future action in all similar cases.

On motion, Resolved, That the doings of this meeting be signed by the chairman and secretary, and forwarded to the papers of this county, the National Era, Cleveland Ameri-

can, and Anti-Slavery Bugle, for publication.

Adjourned sine die.

JOSEPH MIRIAM, Ch'n.

O. C. DICKINSON, Sec.

#### Proceedings of the Unionville, Col. Co., A. S. Society.

At a meeting of the Unionville A. S. Society, the following preamble and resolution were discussed at some length, and unanimously adopted:

Whereas, the war existing between the United States and Mexico, is a war of aggression on the part of the United States, and was instigated by southern political demagogues for the special purpose of extending and perpetuating American Slavery: Therefore

Resolved, That we cannot as republicans and christians regard it but as a war of the most degrading and damning character, and that it should be discouraged and condemned by every one who makes any professions of liberty, or love of justice.

The following preamble and resolution were offered by S. Erwin, and—after considerable discussion in which views in favor of, and against their adoption, were presented—were laid on the table to be further discussed at next meeting.

Whereas, We believe that no true christian, or consistent abolitionist, can have any fellowship with slaveholders, or with those who justify them, either by endorsing their christian character, or by voting them into office: Therefore

Resolved, That one of the most effectual means for the abolition of slavery, will be in the destruction of the present American Church Organizations.

On motion it was resolved that the above proceedings be published.

On motion the Society adjourned to meet the last Seventh day (Saturday) in next month.

REUBEN ERWIN, Sec'y.

April 24, 1847.

Aurora and other papers, please copy.

"Quo propior templo, eo nequior."

When man-stealers are church members in good standing; when land pirates fill the pulpit and deal out salvation to their hearers; when the communion table is replenished with the price of blood, and professors of Christianity follow the multitude to do evil, and rivet the chains of slavery, and make merchandise of soul, body and virtue; then is the text true—"Quo propior templo, eo nequior."—(The nearer the church, the further from God.) Divine inspiration teaches, "When you spread forth your hands I will hide mine eyes from you; when you make many prayers I will not hear; your hands are full of blood: your solemn meetings are iniquity."

Christian, let not thy footsteps approach the threshold of such a church; for be thine heart from their communion. Better, far better, alone, with no human eye to see or ear to hear, worship God in the secret chambers of thy heart, than to enter into fellowship with the enemies of God and man, with infidels in Christian clothing. Perchance my communication may meet the eye of some disclaimer, who, with pharisaical countenance, says, "There are no slaveholders here; cease to sow discord among brethren; your action is uncalled for; we are innocent of the blood of the slave, and are not responsible for the actions of our brethren." What! innocent of the blood of the slave, when you legalize slavery, and make it honorable? I recollect of your voting for a slaveholder to fill the presidential chair; for slaveholding senators and representatives, though you knew that their settled policy would be the perpetuation of slavery. Has the present anti-slavery agitation caused you to repent? Confess your sin to the Church, then, and speedily undo the wrong you have done, or submit to our just accusation. Irresponsible for the actions of your brethren, though you endorse their Christian character, and by position, justify their conduct? Irresponsible! Then why disavow a sheep-stealer? If you are not responsible for his actions, why not let him remain within the holy influence of the church, which may lead him to reform? Nay verily! he would corrupt the moral sense of the whole church, and sink them to a level with himself; and so has the slaveholder done already. His brethren are foremost to put the divine sanction on his conduct, and scarcely a dissenting voice is heard within the precincts of the church.

But you are not responsible for the actions of your brethren! Did I not hear you say the Holy Ghost acknowledged slaveholders to be Christians, and you would receive them in fellowship with open arms! You fellowship incarnate demons, and blaspheme the Holy Ghost by making him sanction your crimes. You array the Apostles on the side of the oppressor, falsely interpret their teachings, and then pretend to be free from the blood of the slave! Permit me to give you the only version of one text which can be consistent with the position you occupy.—"Slaveholders, give unto your slaves barely enough to keep them in working order, knowing that ye also have a slaveholder in heaven, who is like yourselves, a respecter of persons." Now away with all pretensions to Christianity while you justify such abominations. "Your hands are full of blood."

and we make no distinction between the justifier, and the condemned who retains his church relations, except that the position of the former is consistent with his belief, while the latter sets the command of God at defiance by fellowshiping those he condemns. The former worships a God of slavery, and as such, obeys him, while the latter will not even obey the voice of the God of love and justice, who says, "come out from among them."

Truly the church has become the strong hold of infidelity of the most dangerous stamp, when men-stealers find sanction for their diabolical deeds therein, and cover up their iniquity with the cloak of Christianity. Of such an establishment it may well be said with truth "Quo propior templo, eo nequior."

E. E.

SMITHTOWN, May 5th, 1847.

#### TO THE FRIENDS OF FREEDOM:

Abolitionists! Friends of the slave! be aroused—exert all your energies, both of body and mind, in the cause you have espoused. String the viol of liberty; tune the harp of freedom until their divine anthems are heard and appreciated throughout the length and breadth of our glorious republic.

Know ye not that the prayers of the enslaved, finding no human brother, with a heart to feel for humanity, are wafted on the wings of the whirlwind to the throne of Jehovah, and resounded along the vaulted heavens?—Know ye not that our nation is at this time plunged in an ungodly war! a war unequalled in all the annals of modern history for atrocity! a war created for the sole purpose of severing the kindred ties of family connection, scattering innocent children broadcast on the wide world of servitude, to be tortured and mangled by the scorpion lash of slavery! a war which was intended to extend the area of slavery over the free provinces of Mexico! Aye, you know all this and more; you know that the citadel of slavery trembles and shakes from centre to circumference; and its foundation, being built upon the sand, must ere long be washed away by the great tide of anti-slavery feeling which, like a river, still widens as it moves in its onward course.

Therefore be encouraged to herald forth your sacred truths of abolitionism until the church bell shall resound with the name of freedom, the walls of our mighty capital echo liberty, and the rights of all mankind are protected.

B. SHINN.

#### "Go and do Likewise."

##### FRIENDS EDITORS:—

I lately witnessed a scene which to me was so very interesting, and which awakened such lively feelings of interest for the cause of suffering humanity, that I thought perhaps a short narration would not be unprofitable matter for the Bugle.

A lady in this place, well known for her devotedness to the anti-slavery cause, has formed a Sewing Society of little girls with whom I met a few days since, and had the pleasure of beholding their juvenile efforts to break the "tyrants chain and let the oppressed go free." It was, dear friends, a cheering sight, and would make the heart of the hoping abolitionist beat quick and high to see their tiny fingers embroidering green leaves and beautiful flowers; forming luxuriant wreaths on pure white ground-work (emblematical of their own spotless minds and flowery lives). And then to think of the moral influence such a society will wield among them! Think you not that those little girls will be matured abolitionists when they are matured women? How many anti-slavery ladies will follow the example of Mrs. Tilden, and thus increase the anti-slavery fund and feeling?

H. T. M.

Ravenna, May 4th, 1847.

#### A CALL

To the friends of Emancipation in Geauga Co., Ohio.

The friends of the slave in this section have deemed it expedient to call a County Convention, for the purpose of forming a Female County Anti-Slavery Society. The necessity for such a movement has long been felt; and we trust there will be a general attendance from all parts of the county.

There may be those of our own sex, who can look upon human sorrow and suffering with an un pitying eye, and who can contemplate the wretched victims of American chattel slavery without sympathizing with them, and without feeling a desire to actively co-operate with those who are seeking to break the rod of the oppressor, and let the oppressed go free. But we trust there are none such among us; and that the women of Geauga county will make amends for their former backwardness in the cause of Humanity.

The Convention will be held in the School House at Parkman center, May 22nd, at 1 o'clock, P. M.

Harriet N. Torrey, Parkman,

Marilla Smith, "

Olivia Buckingham, "

Arrenath Farmer, "

Pease Bullard, "

Fidella Buckingham, "

Mary Ann Farmer, "

Sarah M. Farmer, "

Sophia S. Farmer, "

Marcia E. Beale, Troy,

Sarah C. Latham, "

Julia O. Porter, Middlefield,

Abigail Richardson, Muskegon.

### ANTI-SLAVERY BUGLE.

SALEM, MAY 21, 1847.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

#### The Cincinnati High School.

Most of our readers are probably aware that Hiram S. Gilmore has, at great personal sacrifice, established a school for colored children in Cincinnati. This school, which has been in operation for a year or two, is admirably conducted. Mr. Gilmore has spared no pains or expense to furnish facilities for mental improvement to colored youth in the "Queen City" equal to those enjoyed by white children; and his philanthropic efforts have been crowned with the most cheering results.

About a month ago a public exhibition of this institution was given in the Baker Street Church. The house was filled to overflowing, and many were prevented by want of room from witnessing the performances. So highly delighted were the audience, that they requested, by a unanimous vote, that the exhibition should be repeated in a larger and more commodious place. Mr. Gilmore acceded to the request. Application was made to Dr. Williams, proprietor of the Melodeon, and his large and fashionable Hall was engaged for the pupils, for two evenings, and public notice given accordingly. But the day before the exhibition was to commence, Dr. Williams informed Mr. Gilmore that the Hall could not be had for that purpose!

Application was then made to John Baker, one of the men having charge of the College Hall, for the use of that Hall on Wednesday and Thursday evenings of the following week. Mr. Baker gave his assent and assured the committee who waited upon him that they might rely upon the Hall for the exhibition at the time specified. Public notice was again given, and Mr. Gilmore was at considerable expense in making suitable arrangements for the occasion. After all this was done, however, as in the case of the Melodeon, he was again informed that the exhibition could not take place in the College Hall! Such is the cowardly meanness—such the malicious prejudice of those who control the public Halls of Cincinnati.

The Melodeon was thrown open a few months ago for the "Sable Harmonists," who, with painted faces, entered it to caricature and ridicule the colored people; that was all very proper in the Melodeon. But when these colored children ask an opportunity of showing to the people, who had scorned their race as ignorant and degraded, that when the same facilities are offered them they are as capable of acquiring knowledge and becoming intelligent and useful, as those who so cruelly delight to degrade and disgrace them, the public halls are closed against them—the Melodeon is too respectable a building for that. The proprietors of the College Hall pretended to fear that the meeting would be mobbed and injury done to the Hall. Mr. Gilmore, to silence this objection, offered to deposit five hundred dollars in the hands of the trustees to indemnify them against all damages. This proposal was laid before them, and the Hall again refused.

The trustees did not fear a mob. Several exhibitions of the institution had before been given in the city, and the best order prevailed. At the Baker Street Church there was not the slightest appearance of disturbance. The refusal grew out of the bitterness and prejudice of people calling themselves respectable against the colored people. There is a fearful responsibility resting upon those who labor thus to crush every effort of this oppressed people to throw off the weight that bears them down. There is untold wickedness in this hateful prejudice. The man who lives in the world or leaves it, with the mark of Cain upon his brow—the stain of blood upon his hand and spirit, does less injury to his brother man, and leaves a memory less deserving the execrations of his race, than he who cherishes this accursed hatred on account of color and condition, within his bosom—so we think.

The National Press says:—

After these unexpected and cruel disappointments, and almost disheartened with the stubbornness of a prejudice which many had thought on the decline, application was made by the committee to R. W. Lee, for the use of his new and commodious Hall on Court Street. And here they were doomed to another disappointment! Instead of granting them the use of the Hall at the usual charge, Mr. Lee generously gave it, gladly and gratuitously!

The Exhibition took place. Hundreds crowded to see it, and witnessed for themselves, and with an unceasing gratification, the astonishing evidences of improvement, manifested by those who had been always branded as incapable of cultivation.

Mr. Gilmore, with a number of his pupils, proposes making a tour through the State the coming summer, as he did last year. He proposes to leave Cincinnati in a few weeks, and be absent about two months, holding meetings in various sections of the State.

We hope they will be welcomed wherever they go, and receive the encouragement which they so richly merit.

### New Political Party.

It will be seen by the "Call," published in another column, that a division is about to take place in the Liberty party. How this will end, we do not pretend to know. One thing, however, we think is certain; many of the members of the party will warmly favor the new movement, while many will as warmly oppose it. It will be seen that Mr. Goodell's views of the Constitution are set forth in the declaration. Few, we believe, will seriously adopt these views. They are too plainly at variance with truth, to be received by honest investigating minds.

To those who have any doubt as to the pro-slavery character of the Constitution, we commend the articles of Wendell Phillips, in reply to Mr. Spooner, which we concluded two weeks ago. Let no one refrain from reading those articles on account of their length. They will richly repay a perusal.

In relation to the new party, we have only to say at present, that a country so deeply sunk in iniquity as the United States, is not to be saved from ruin by any party which pledges itself to support the unholy compact, by which the great iniquity is shielded from all opposition.—J.

#### The Fair.

We have received several letters requesting us to state the time and place of holding the Fair.

Neither is yet positively decided—both, however, will be published before long. It is, we presume, generally understood that the Fair will be held at the time and place of the Annual Meeting. The time, we suppose, will be about the middle of August; several places on the Reserve have been talked of, New Lyme among the rest. Our opinion is that New Lyme will be found the most suitable place, if a sufficient shelter can be obtained there. We hope our friends will not weary in well doing, but labor diligently for the coming Fair. We heartily commend to our young readers, the suggestions of H. T. Marshall, in her communication published in another column. Why may not little girls have tables at the Fair? They can—they must. We shouldn't wonder if their articles would meet with the most ready sale. Let them try.

¶ We give this week the conclusion of the Address of "Presbyter," to the Anti-Slavery Presbyterians connected with the Old School General Assembly, which we commend to the consideration of not only Presbyterians, but all those professed abolitionists who are in connection with pro-slavery churches, of whatever name. The writer is a Liberty party man, and we hope those of his party—and a majority of them are such—who fellowship as christians those for whom they would not vote to fill the meanest office in the nation, on account of their pro-slavery character, will ponder well the part of the address which treats of that matter.

The Address was first published in the National Era.

From the New York Tribune.

#### IRELAND.

The U. S. ship-of-war Jamestown arrived at Cork on the 12th of April, in fifteen days from Boston. Her arrival was greeted with much popular enthusiasm; an enthusiasm which need not be ashamed of its cause—for the arrival was a victory—a partial one to be sure—over a real enemy, an enemy of all mankind, unsparring Famine.

The bells of the city were rung, and there was much excitement in the streets. A deputation was sent on board the Jamestown to Capt. Forbes, who made an appropriate reply. He and his officers were sumptuously entertained at a public dinner on the 15th, by the people of Cork, and the next day a meeting of the inhabitants was held to express their gratitude to the Americans for their timely relief.

These are such events as should be celebrated by ringing of bells, illuminations and other demonstrations of public joy.

We take the following acknowledgment from the Dublin Nation:

Aid from America.—"Welcomer than ever was kingly guest is the flag of America to our eyes. We have seen its stars shining through the night drawn by human conjurings around the land, and we felt that Ireland was not altogether outcast of nations."

A nation, steeped to the lips in calamity, can seldom speak as a nation even in such straits should. But the same Providence which has raised us friends, will some day send us an opportunity of requiting them.—May it come soon!

Till then let us cherish impatience for it in our hearts. Let us learn to look at this generous Republic with our own unenvied eyes.

May her eagle long abide among the stars! The letter that follows appears in the Dublin Pilot, and was written by Mr. John O'Connell. We are happy to be able to infer from it, that the health of his distinguished father promises to improve from his Continental tour; and we hope that for many future years, in health and happiness, he will continue to exercise a controlling influence upon Irish destinies.

"La Charité, Département de la Nièvre, 31, March 31, 1847."

"We arrived here to-day, at half-past 3, P. M., having made a short journey from Nevers sur Loire. We are proceeding by easy stages, as my father finds the motion of the carriage fatigues him, and causes pain in his back. He is, to-day, thank God, very well, ate a good dinner, and we have hopes he will sleep well. We have reason to think that the journey agrees with him, and that he may derive great benefit from his visit to Rome. I suppose we shall be there within a fortnight."

Two Millions of Human beings, according to the U. S. Nation, are destined to



perish by this year's famine in Ireland! a population sufficient for a powerful State—and two-thirds of our own at the time of our Revolutionary struggle. The mind shudders at the bare contemplation of the fact; what then must be the feelings of the spectators of the horrible calamity!

It cannot but be believed that something must be "rotten in the state of" Ireland, to admit the truth of this hideous deprivation. What is to be the remedy, we are incapable of divining—but a remedy must be found, and if enlightened statesmen do not attempt one, a people will—and the body politic suffer as much or more from the cure than the disease.

We copy the article of the Dublin Nation on the subject. It is written in an indignant and, it may be, somewhat exaggerated strain of eloquence; but countless circumstances compel us to acknowledge its too much truth.

**The last Resource.**—It is calculated by the English Ministry, says the *English Spectator*, that this year's famine will kill two millions of the Irish people. Two millions! Do men realize to themselves that tragic fact? Do they know what it means? Does it picture to their minds one man out of every four living in Ireland when the English Parliament met to legislate for our "safety" as dead or doomed to death? One out of every four! Of every hundred, twenty-five; an entire fourth of all this Irish race dying in the unspeakable pangs of hunger. No, we believe they do not know it. A vague feeling of the enormous calamity floats in men's minds, but a full sense of that desolation and all its consequences no man seems to have realized.

Two millions! If all the human beings living in Scotland—men, women and children—had died of some sudden plague, and left that populous kingdom one wide wilderness, without the face of man, the loss of human life would only equal what has fallen upon us. If death had swept over some other main branch of the British empire—over Wales or over Canada—Canada, so strong that men watch to see her spring into the attitude of a new Western empire, another self-mannihilated slave of England—the loss of life would but amount to half what we sustain. The Swiss Republic, the Kingdoms of Denmark, Norway, Saxony, Hanover, Tuscany, Greece—any one of all these sovereign States might be depopulated to the last man, and still fewer of God's creatures be lost than we have flung into the grave, with accursed apathy, in this single year.

The plagues which made fearful epochs in the history of the human race—the wars which were regarded as visible scourges of God—the revolutions which shook to pieces forever some ancient and formidable tyranny—none of them all swept over a land with such desolation as English rule has brought upon us in this one fearful season.

And the fever is coming in the track of the famine—the fever which strikes dead the rich, not the poor. It kills, says Dr. Corrigan, in language of terrible significance—"it kills one out of two of the wealthy, for one out of ten of the poor. This scourge is coming, and which of us all can promise himself immunity for a month! Who can be assured that he will not be the next victim of England!

To the proud merchant and the upright trader, there is, truly, "something more terrible than death itself—the loss of credit." Is not this, too, come or coming? The inevitable progress of scarcity and confusion from the loss to the high, has followed its appointed course, and, aggravated by ignorant laws, it threatens to wrap us in a common ruin. Poor-laws, Buxtonian clauses, and Gageon clauses, the natural alarm of English merchants, the spring tide of emigration drawing an enormous capital and labor from our shores, the thousand confusions that fall like curses on a State without a Government, come to make this ruin complete and signal.

Two millions of our workers dead—fever coming like an avenging angel among the slothful rich—commercial panic and ruin begun—priests and physicians wanting the necessities of life in the midst of quadrupled labor—our landed gentry beggared by public works over which they had no control—our rural shopkeepers about to be robbed of their natural customers, and henceforth to be fed and clothed by English contractors at their cost—a time fast coming and inevitable, if we do not stop and forbid it—when this ancient Island, robbed of its gentry, its clergy, its professional and mercantile classes, its industrial farmers and skillful artisans, shall present to the eye of the stranger one wide gang of paupers and pay-clerks, slaves and slave-drivers.

Oh, God of Justice and Mercy! to whom our fathers were faithful in peril and persecution, must we endure this? "Out of the depths we have cried to Thee, Oh Lord; Lord hear our voice: let Thy ears be attentive to the voice of our supplication."

When God led His people out of the land of bondage, through such terrible vengeance, their sufferings had not equalled ours.—When the Romans meditated abolishing their noble city after its sack by the Goths, when the brave Dutch nation prepared to go into their ships and sail away from their country forever, rather than endure the desolating dominion of a foreign conqueror, their case was not more desperate than ours at this hour. But still, in the last extremity, some brave voice was heard, exhorting them to one more struggle—one more struggle for their dear country; and the one more struggle, nerve with a last desperate hope, was still triumphant. Oh, if some potent voice awoke our people to their condition, the same success is still to be won. Men would hail us as the voice of one commissioned of Heaven to speak a divine truth. Why should not such a one now—now, in this hour of our extremity, say for Ireland what Ireland will say—"In God's name this has lasted too long; we cannot endure more, and we won't. You may send your lawyers to persecute us, or your soldiers to kill us; but, by Heaven's justice, our people shall die tamely of your law no longer.—First take our lives. You drew away our resources to your own country; you fed your soldiers plentifully among us, while the native people of the land starve; you leave us pensioners on the alms of a foreign country, your enemy and conqueror; you seek at our wants, our hopes, our ancient nation—by God's eternal justice, this must end now."

For resolute men there is always hope, and sure deliverance. Always! If not to-day, to-morrow; for justice comes as certain as death. There is a resource in God's Providence of which England takes no account.—If our cause be just—and, Oh! Heaven, is it not just and gray with patience!—a power

fighters on our side to which ultimate victory is never denied. As sure as God rules this universe, so surely must right prevail in the end. Israel in Egypt were weak in chains and horsemen to the host of Pharaoh, but it is not recorded that their slavery was without an end. The scattered colonists of England in America were but a handful in comparison to that tremendous empire, but the issue was victory for the truth. The Catholics of Ireland only raised their angry voices against the arms and numbers of England, but still the right prevailed. For Providence is fighting in the ranks of the just, whether they shake their tyrants with the potent words of truth, or scourge them with the avenging sword.

And if we were silent slaves—if we suffered another year like this to come, and kill its other two millions in slavish silence—the triumph of England, looking complete and irrevocable to human eyes, would, in truth, be but the beginning of defeat. For if our deliverance is not at hand—if our slavery still continues—whether our famished people are to be flung in hideous nakedness and precipitation into their million graves, or to lie stark corpses on the plains conquered from them again by the ruffian sword of violence, a voice will assuredly be raised, calling on Heaven for vengeance on the murderers who slow them in their own land. And children will grow up in the trodden nation, to pray to the Lord that no peace, no rest, no prosperity, may be vouchsafed to England till God's justice is suffering Ireland prevail, and be made manifest to all men.

One more effort, then, for dear Ireland, now, while this generation may still be saved. Let us meet together—all ranks and classes of Irishmen—in some National Council, and take measures, once for all, for our redemption; that we, too, may not be flung into coffinless graves, amid the bitter scorn and contemptuous laughter of all mankind.

**The Sultan and the Distressed Irish.**—A letter from Constantinople mentions an act of liberality on the part of the Sultan which does him great credit. Upon hearing of the Irish, the Sultan caused to be handed to Hon. Mr. Wellesley, £1,000, to be disposed of by him in the best way towards their alleviation.

**From the Albany Patriot.**  
**A Call for a National Nominating Convention.**

We, the undersigned, do hereby invite a national convention, to be held at Macedon Lock, Wayne co., N. Y., on Tuesday, Wednesday, and Thursday, June 8th, 9th, and 10th, 1847, for the purpose of nominating candidates for the presidency and vice presidency of the U. States, upon the basis of the following Declaration, and also for the purpose of taking measures to disseminate our principles, and carry our nominations into effect.

**DECLARATION.**  
1. The true foundation of civil government is the equal, natural, and inalienable rights of all men, and the moral obligations resting on the entire community to secure the free exercise of these rights, including life, liberty, and the pursuit of happiness to each individual, in his person and his property, and in his management.

2. The rightful authority, therefore, of civil government, under God, is vested not in a select few, but in the mass of the people, who are held responsible to the Supreme Judge, and Provisional Governor of all men for the just administration of the same.

3. The resident and permanent subjects of a government, being of mature age, and unconvicted of crime, being thus responsible, are equally entitled to share in all the activities and offices of the government, and in the protection of its equal laws, irrespective of property, birth, nativity, avocation, color or condition.

4. The sole and indispensable business of civil government is to secure and preserve the natural and equal rights of all men unimpeded; to prevent and to redress violations of original rights, and the benefits of government are not purchased by the giving up of any of our natural rights for the protection of the rest.

5. No civil government can either authorize or permit one individual or class of men to infringe the natural and equal rights of another individual or class of men, nor may the government itself, under any pretext, infringe any natural right.

6. All monopolies, class legislations, and exclusive privileges, are unequal, unjust, morally wrong, and subversive of the ends of civil government.

7. The primary and essential rights of humanity are, the right to occupy a portion of the earth's surface, with its free atmosphere, the right of self-ownership, the right to possess and to wield at discretion the powers conferred by the Creator, for the original ends of their bestowment, in the well-being of the possessor, in any manner not inconsistent with the exercise of the same rights in others.

8. The right of each individual to occupy a portion of the earth's surface implies the right and duty of the community, through the action of government, to restrict within proper bounds, the accumulation of landed property by individuals, to the exclusion of others, "till they are alone in the midst of the earth."

9. The right of self-ownership, inherent in all men, can never be alienated by the government or by individuals, and consequently the custom of chattel enslavement can never be made legal.

10. The right of self-ownership includes of necessity, the right of each individual to the direction, and to the products of his skill and industry, and the disposal of these products by barter or sale, in any portion of the earth where a purchaser can be found. These original and natural rights civil governments may neither infringe or impair; and all commercial restrictions, (except the wise and useful prohibitions of immoral and criminal traffic which no man has a natural right to engage in,) are unjust and oppressive.

11. A tariff for the protection of one particular branch of industry, so far as it reaches its end, is an unjust tax upon one portion of the community, for the benefit of another; it is likewise an absurd and unjust interference with the natural laws of supply and demand. It encourages, by artificial and precarious stimulus, the disproportionate production of one particular article beyond the natural demand, which it cannot increase. Its details, resting on no natural basis, and subject to constant disturbance from rival interests, can never be permanently adjusted; thus adding the fluctuations of temporary policy to all the other uncertainties of trade, leading to the

speculations of gambling adventure, and throwing obstacles in the way of judicious calculations, laudable enterprise, legitimate commerce, and the prudent investment of capital.

12. A tariff for revenue is unjust between the citizens, apportioning the expenses of government, not according to pecuniary means, but according to physical wants and necessities; relieving the rich of their just contributions, and throwing an unequal burden on the poor.

It is also unjust as between the free and slave states, throwing upon the former a disproportionate share of the national expenses, to the comparative exemption of the latter.

The collection of the revenue by direct taxation would not only correct these inequalities, but greatly reduce the national expenditures, now lavished for the support of slavery.

It would virtually disband the army and navy; thus implementing of the slave power and of wicked and bloody wars. It would reduce the needless pecuniary patronage of the federal government, with which the slave power corrupts the nation, and upon which it fattens and riots. It would oblige the slave states to emancipate their slaves, thus converting their taxable human chattels into free laborers and tax-payers.

13. "The tariff as it is," both for production and revenue, we conceive to be the grand fortress of the federal constitution, to the support of which the federal government is bound. By its "protective" feature it bribes the northern manufacturing capitalist to support its Mexican wars, the expenses of which are defrayed by the "revenue" feature of the same tariff; and we know of no better way to wage a political warfare with the monster, than by storming him in his chosen citadel.

The abolition of the custom house, (which for its oppressions, its manifold corruptions, and its impositions, ought to have been abolished long ago, on its own account,) we are confident would abolish slavery, and that without any violation of the constitution, even by the construction of any class of expenditures. Why should it not be done?

14. At all events, the federal government is authorized and bound to carry out the declared objects of the federal constitution, to establish justice and secure the blessings of liberty to ourselves and our posterity." In other words, it is authorized and bound to abolish injustice and repress despotism and slavery.

Slavery in the U. States is illegal, unconstitutional and anti-republican. The federal judiciary is bound thus to decide, in the case of any slave claiming his freedom. It is the business of the federal government (and consequently of the voter) to provide such a judiciary. And congress is bound to "guarantee to every state in this union a republican form of government," which is incompatible with the toleration of slavery.

15. The main business of civil government is to be performed by the judiciary; and a reformation of that department, both in the state and nation, is imperiously demanded.

The oath of the judge and juror to decide each case according to law and evidence, is (and should be legally defined to be,) an oath to "do justice and execute judgment" upon the maxims of common law, that "the reasonableness of law is the soul of law," that "no human laws have any validity if contrary to this," and that all enactments "contrary to reason are void." And judicial proceedings and the expenses attending them should be such as to make the laws available for the poor as well as for the rich.

16. Liabilities for debt ought not to deprive families of suitable habitations, with the furniture necessary for their comfort—a homestead secured by an exemption law.

17. The public lands should be distributed in small parcels to landless men, for the mere cost of distribution.

18. The government has no right to monopolize the business of transporting letters, newspapers, or any other freight, either by sea or land.

19. While the government may not prescribe the religious faith and worship of the citizens, and the constitution should contain no religious tests, either of citizenship or of office, yet it is wicked, absurd, and unsafe for the citizens in the exercise of the right of suffrage, to commit their liberties for safekeeping into the hands of unprincipled, incontinent, dishonest and unjust men, who fear not God nor regard man,—nor into the hands of those who are themselves enslaved by spiritual or ecclesiastical despotism, or who lend their support to the religious bodies that are the apologists or supporters of despotism, especially in the extreme degree of chattel enslavement.

20. Secret societies, for the exclusive benefit of their members, especially in a free country, and bound together by extra judicial oaths, have the appearance of combinations and conspiracies of a part of the people against the whole; are liable to great abuses, and especially to the monopoly of pecuniary advantages and political power—of ensnaring morality, and demoralizing tendency, and ought, therefore, to be discontinued at the ballot-box, by a people commendably jealous of their liberties.

Signed by Wm. Goodell, James C. Jackson, and forty-six other members of the Liberty party of the State of N. Y.

*From the N. Y. Tribune.*

**Battle of Cerro Gordo.**

The following news was brought by the steamer McKim, at New Orleans from Vera Cruz, whence she sailed on the 20th. On the afternoon of the 17th, the advance of our army under Gen. Twigg, numbering 8,178 troops, encountered the Mexicans. A severe conflict took place, entirely decisive in its results.

As General Orders show, Scott's intention was only to give battle on the 18th. The action was brought on by the Mexicans.

The main battle was fought on the 18th, and resulted in the complete triumph of the American arms.

To force the farthest Mexican fort was deemed indispensable, and for this purpose the Rifles under Major Sumner, beside, a detachment of Artillery and Infantry were ordered to charge up the rugged descent. This they did, driving the Mexicans after a desperate resistance.

They were obstinate in their defence, and great numbers of the enemy were killed, while on our side the loss was also severe.

Major Sumner was shot in the head with a musket, Lieut. Moore and Gibbs of the Rifles were wounded; also Lieut. Jarvis of 3d Infantry.

I could not learn that any of our officers were killed. The entire loss in killed on our side was estimated at one hundred.

About 3 o'clock, the enemy made a demonstration upon a fort on the neighboring heights to the one our men had captured, as if with the intention of retaking it, but it all ended in their marching down the hill, blowing a most terrific charge on their trumpets, firing a few shots, and then retiring. Their appearance, as they came down the hill, was certainly most imposing.

The cannon on the hill, meanwhile, kept up a continuous firing on Gen. Twigg's lines, doing little execution, however, other than cutting down trees and brush; as we returned to camp the fire was still continued.

The enemy had evidently ascertained the position of the road, which has just been cut with accuracy, but the balls principally went over. At 3 o'clock Gen. Shields was ordered to support Gen. Twigg with three regiments of volunteers.

No one anticipated, when aroused from his bivouac this morning, such a complete victory; 500 will cover the total loss of the Americans, in killed and wounded. Had it not been for the positive cowardice of Santa Anna, who on before the battle was half lost, it would have been far greater. He escaped by cutting a loaded mule from the harness of his magnificent coach, mounting him and subsequently taking to the chieftain.

The service of massive silver, all his papers, money, and every thing in the carriage—even his dinner—were captured.

Gen. Pillow was slightly wounded while storming the fortification commanded by Gen. La Vega. A number of other American officers were wounded.

The Mexican loss at Buena Vista, officially reported, was 1,138 killed, 1,500 wounded.

The following from the A. S. Standard is all we have heard concerning the Anniversary at New York.

**The Anniversary.**

The Anniversary Meeting was held according to announcement, at the Tabernacle, on Tuesday morning. That spacious building was crowded in every part where speakers can be heard to advantage. The meeting was the largest we have ever seen at any anniversary, and was pronounced by one who has attended nearly every year almost from the first anniversary, to be the largest ever held. The proceedings commenced at ten o'clock precisely, by the reading of portions of the second and eighteenth chapters of Jeremiah, and some impressive remarks suggested by them by Mr. Garrison. He was followed in prayer by the Rev. Samuel May, and a brief Report was then read by S. H. Gay. The Treasurer's Report, which shows an unusually favorable condition of the finances of the society, was presented by Francis Jackson. The amount of receipts for the past year have been nearly \$9,000, and a small balance remained in the Treasury on the last instant.

There was, as usual, a rumor that some disturbance was contemplated, and it seemed more than usually probable, as some portion of the city press, and especially the *Corrier & Enquirer*, have endeavored to create a feeling inimical to Douglass. If these proceedings and unprincipled prints, however, promised themselves any such effect, they were grievously mistaken. Not only was there no disturbance, except an occasional hiss,—and as little of that as we remember ever to have heard in any city Convention—but on the contrary, the audience was not only orderly and attentive, but evidently felt a strong interest in the character of the meeting, and were deeply impressed by it. (The speakers made, were by Phillips, Garrison, and Douglass. Our readers shall have the pleasure of seeing them in our next paper, verbatim, from the notes of Mr. Dyer, the Stenographer, whom we have engaged to report them especially for this paper. We, in common, we have no doubt, with every member of the society, regretted that no time was left for our friend J. W. Walker, of Ohio. A special meeting, however, is to be held on this (Tuesday) evening, at the Apollo, which is to be addressed by Messrs. Walker, Douglass, and Buffum. We go to press too early to permit us to give any farther notice of it. The number of friends from the country in attendance is larger than it has been for several years, and of course the promise of interesting meetings for three days to come, is certain.

**Outrageous.**  
We hope our fellow citizens will read the following. The name attached is a sufficient guaranty for its authenticity.—*Cin. Herald.*

"The hounds are baying on my track,  
Oh Christian! will you send me back!"

This piteous appeal rushed on my mind when started by distressing shrieks from a crowd, at the bridge in front of my dwelling, between nine and ten o'clock, on last Sabbath evening. These shrieks had suddenly collected the neighbors to the rescue of the unfortunate object of their care. On inquiring, I found that the *Hell-hounds* were indeed on the scene—not of the unfortunate slave, whose only alleged crime is an effort peaceably to obtain, what God designed he should have, Freedom; but a gang of fellows, (who, if any one, should occupy the position they designed for their intended victim,) had waylaid a peaceable cultivator of the soil, who has for years resided in this neighborhood, striving to obtain an honest living, molested no one; but his misfortune is a colored skin. He had gone imprudently to the city for some purpose—returning, they thought they would make an easy prey of him, which doubtless they would have done, had it been at a later hour, when the neighbors had retired. But the hellish design was frustrated by their interference, and the villainous fiend, thus evading the just punishment due to the heinous crime of man-stealing. It is to be hoped that every good citizen will keep a watch for such characters, in these times of excitement and large rewards. If it is not permitted to us on the soil of Ohio, to recognize in every human being, that wears the stamp of God, a free being, we surely should not with impunity permit those to be carried off who are recognized as such.

You are, Mr. Editor, at liberty to attach my name to this statement, or not, as you think best.

Respectfully yours,  
A. H. ERNST.

May 21, 1847.

*From the Liberator.*  
**The horrors and abominations of American Slavery.**

On Monday evening, March 29th, a very large audience assembled in the New Hall, Northampton, England, to hear a lecture on the above subject, by Mr. Frederick Douglass, the celebrated fugitive slave from America. Thomas Sharpe, Esq., Mayor, being called to the chair, introduced the subject and the lecturer to the meeting, by a very appropriate allusion to the moral influence which nations may exert upon each other, showing how the decided and strong expression of the feelings entertained on the subject of American slavery in this country would affect the public mind, and ultimately the social institutions, of the United States.

It is impossible to do justice to the power and eloquence with which Mr. Frederick Douglass advocated the cause of his oppressed brethren. The bitter experience of his own life, during the greater part of which he shared all the sufferings of the three million slaves in North America, supplied him with ample materials for the picture he gave of the horrors and abominations of American slavery; and the great command of language, the deep pathos, the lofty sentiment, and the profound knowledge of human nature which he manifested, enhanced the vividness of the picture, and brought out more prominently the horrors and iniquity of that system, which, were it reason to believe, continues to crush the moral and intellectual capabilities of thousands of noble and God-like spirits like his own.

The lecture was listened to with intense interest, and it was received throughout with the most hearty and rapturous applause.

The following resolution was then moved by the Rev. W. A. Jones, and seconded by John Lathmore, Esq., and carried unanimously:—"That this meeting, deeply impressed with the horrors and injustice of the unchristian and inhuman system of slavery, desires to record its deep abhorrence of the cruelty and abominations which that system involves, and pledges itself to exert every influence to bring about the speedy and entire abolition of this great and crying evil."

The Rev. J. T. Brown then moved:—"That the hearty thanks of this meeting be given to Mr. Douglass for his able and spirit-stirring lecture," and paid a just tribute to the noble and generous spirit of self-sacrifice with which he had devoted himself to the emancipation of his race, conveying to him the hearty and best wishes of the meeting for his continued success, prosperity and happiness.

This resolution was seconded by George Baker, Esq., and carried by acclamation. Mr. Douglass returned thanks for the kindness with which he had been received, and hoped that the warm and benevolent interest which the meeting had manifested in the condition of the oppressed slave, would lead the members of every denomination of Christians in this town to influence their fellow-believers in America, to engage heart and soul in the work of negro emancipation.

The meeting separated, after passing a cordial and unanimous vote of thanks to his worship, the Mayor, which was moved by the Rev. W. A. Jones, and seconded by Mr. Frederick Douglass.

**SLAVE SYMPATHY.**—A wealthy planter in Lowndes county, Alabama, called his slaves together a short time since, and told them of the distressed condition of the Irish poor, when they immediately raised a subscription among themselves, amounting to \$50, which was duly applied.

**MARRIED.**  
At Randolph, on Saturday the 15th inst., by Mr. Collins, Esq., HAYES C. COATES to EMELINE WARD, all of Portage county.

**Anti-Slavery Meetings.**  
J. W. WALKER and N. N. SELBY will hold Anti-Slavery meetings at New Lisbon, on Saturday, May 29th, East Fairfield, on Sunday, 30th, Lowellville, Monday, 31st, Youngstown, Tuesday, June 1st. Commence at 2 P. M., and early candle-light.

**SAM'L BROOKE.**

**Receipts.**  
Neal Hardy, Pendleton, \$3.00-121  
Morris Walton, McKaig's Mills, 30-30  
Timothy Haines, Malaga, 235-38  
J. R. Clement, Bundysburg, 2-30-23  
Jas. McElroy, " 50-23  
Abigail Paxson, New Garden, 1-50-106  
Aaron Register, E. Rochester, 2-00-63  
Thos. Rhodes, Rochester, 1-00-121  
Henry Davis, Short Creek, 1-50-104  
Sarah A. Kirk, Smithfield, 50-82  
B. Brown, Zanesfield, 3-00-110  
A. Barnes, Delaware, 1-00-97  
Ann Garwood, Columbiana, 1-00-95  
Jno. Allen, " 1-50-101  
Lot Holmes, " 50-68  
Jacob Weddle, Union, 3-00-137  
A. Frazier, Wilmington, 2-00-127  
Sam'l Wilkins, Wooster, 82-88  
D. De Forest, Medina, 1-25-100  
Jas. Brown, " 75-108  
N. Davis, E. Rochester, 1-00-110  
Jno. Day, Ravenna, 40-93  
Wm. Griffith, New Garden, 1-50-104  
Wm. Hart, Union, 1-50-91  
H. M. Campbell, Campbell's P. O., 60-93  
Elmyr Hyde, Garrettsville, 1-00-85  
D. Beadle, Braceville, 1-50-144  
E. B. Poor, " 1-50-144

Please take notice, that in the acknowledgment of subscription money for the *Bugle*, not only is the amount received placed opposite the subscribers' names, but also the number of the paper to which he has paid, and which will be found in the outside column of figures.

THE SUBSCRIBERS take this opportunity of informing their friends and the public generally that they have commenced the Wholesale Grocery Commission and Forwarding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the reception of such, they will give liberal acceptances if desired—charges reasonable.

Address Gilmore, Porter & Moore, No. 26, West Front street, Cincinnati.  
HIRAM S. GILMORE,  
ROBERT PORTER,  
AUGUSTUS O. MOORE.  
Cincinnati, May 4, 1847.

**WESTERN ANTI-SLAVERY FAIR.**

It is proposed to hold a Fair, to aid the cause of emancipation, at the time and place of the next Anniversary of the Western Anti-Slavery Society; and the object of this Circular is to invite all, to assist in preparing for that occasion, who are the friends of oppression—who desire that our country shall be redeemed from the role of tyrant—who wish to break the yoke of the captive, and to repel the aggressions which slavery is making upon our own rights. Whether the contributions shall be worthy of the cause, worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon your efforts. Are you willing to contribute of your abundance on your paucity? Are you willing to contribute to good works, and unite with them to bring your neighborhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you possess to this cause? Let the farmer and his wife bring grain and wool, brooms and baskets, cloth and other manufactured articles—let the dairymaid come with her cheese and butter, and the miller with his flour—let the hatter and tinner, the saddler and shoe-maker present such useful things, as their several handicrafts can furnish—let the merchant contribute liberality of his stock, and those who are skillful with the needle bring such useful and fancy articles as their ingenuity may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society or applying them by direction of the donors to some branch of this reform in harmony with the views of that Society.

The cause for which we ask you to labor is one which is fraught with the deepest interest to millions of our race—it meets with favor from the virtuous and the good, and is approved by the Father of the oppressed.—We affectionately invite you to share the toil and the reward of this work—we appeal to you in the name of man, robbed and outraged—we ask you to be true to the instincts of your better nature, and to prove by your actions that you appreciate the blessings of liberty and the safeguards of virtue.

BETSEY M. COWLES, Austinsburg,  
LUDIA IRISH, New Lisbon, do.  
JANE D. McNEALTY, Green, do.  
MARY DONALDSON, do.  
MATHIAS S. HOWELL, Jeffersonville, do.  
NESAN MARSHALL, do.  
MARIA L. GUNDESS, Jefferson, do.  
MERCEY LEVY, Louisville, do.  
MARY ANN BRIDGES, Medina, do.  
PARKS ANN CARROLL, Ravenna, do.  
MARTHA J. TILDEN, do.  
SUSANNA E. DONALDSON, New Richmond, do.  
RUTH DUGDALE, Green Plain, do.  
ELIZABETH BORTON, Selma, do.  
MARIA WHITMORE, Andover, do.  
REBECCA S. THOMAS, Marlborough, do.  
MARY S. DICKINSON, Chagrin Falls, do.  
SARAPATA BROWN, New Lyme, do.  
ELIZA COWLES, Geneva, do.  
ZELFAN DARNAY, Mt. Union, do.  
HARRIET N. TORREY, Parkman, do.  
ELIZABETH A. STEWART, Randolph, do.  
CORDELIA SMALLEY, do.  
SILANCE RICHMOND, Hudson, do.  
ELIZABETH BUTTERWORTH, Hopkinsville, do.  
ANN WALKER, Leesville, do.  
MARY GRISWOLD, New Garden, do.  
ELIZA HARRIS, Columbiana, do.  
LEAH VOLKHOFF, do.  
ANNA C. FULLER, Brooklyn, do.  
CORNELIA R. COWLES, Buffalo, N. Y., do.  
LAURA BARNARD, Salem, do.  
J. ELIZABETH JONES, do.

[It was expected that other towns would be represented, but the names of the persons who were written to, have not yet been received. We hope the friends at Chagrin Falls, Richfield, Grafton, Canfield, Deerfield, New Richmond, Brunswick, New Brighton, West Middleton, Cleveland, Cincinnati, and many other places will co-operate with us in this proposed work.]

**Anti-Slavery Books.**

Kept constantly on hand by J. Elizabeth Jones, among which are  
The Forlorn Hope.  
Memoir of Torrey.  
Fact and Fiction.  
Anti-Slavery Alphabet.  
Madison Papers.  
Narrative of Douglass.  
The Liberty Cap.  
Brotherhood of Thieves.  
Slaveholder's Religion.  
Christian Non-Resistance.  
Disunionist, &c.

N. B. Most of the above works can be procured of Betsey M. Cowles, Austinsburg.

**MEDICAL.**  
**DRS. COPE & HOLE.**

Have associated for the practice of medicine. Having practised the WATER-CURE, until they are satisfied of its unequalled value, in the treatment not only of chronic but acute diseases, they are prepared to offer their professional services on the following conditions. In all acute diseases, when called early, and when proper attention is given by the nurses, if they fail to effect cures, they will ask no fees. Residence east end of Salem. January 1, 1847.

**LOOKING GLASSES.**  
In connection with *Hardware and Drugs*, the subscribers have a large supply of new and handsome styles of large and small Looking Glasses and Looking Glass plates. Old frames refilled and glass cutting done to order.

**CHESSMAN & WRIGHT.**  
Salem, 11th mo 1, 1846.

**C. DONALDSON & CO.**  
WHOLESALE & RETAIL HARDWARE MERCHANTS  
Keep constantly on hand a general assortment of HARDWARE and CUTLERY.  
No. 18 MAIN ST. CINCINNATI.  
July 17, '46.

**JUST RECEIVED.**  
A Large and Complete Assortment of  
PHONOGRAPHIC BOOKS,  
And also a full set of FOWLER'S WORKS  
by Galbraith & Holmes, and for sale at the  
Salem Bookstore.  
March 29, 1847.



## POETRY.

### Lyrics of Life.

BY MARY HOWITT.

Beautiful children's faces!  
Spite of all that mars and sears;  
To my inmost soul appealing;  
Calling forth love's tenderest feeling;  
Sleeping all my soul with tears.

Eloquent children's faces—  
Poverty's lean look, which saith,  
Save us! save us! woe surrounds us;  
Little knowledge sore confounds us;  
Life is but a lingering death.

Give us light amid our darkness;  
Let us know the good from ill;  
Hate us not for all our blindness;  
Love us, lead us, show us kindness—  
You can make us what you will.

We are willing; we are ready;  
We would learn, if you would teach;  
We have hearts that yearn toward duty;  
We have minds alive to beauty;  
Souls that any heights can reach!

Raise us by your Christian knowledge;  
Consecrate to man our powers;  
Let us take our proper station;  
We, the rising generation,  
Let us stamp the age as ours!

We shall be what you will make us:  
Make us wise, and make us good;  
Make us strong for time of trial;  
Teach us temperance, self-denial,  
Patience, kindness, fortitude!

Look into our childish faces;  
See ye not our willing hearts?  
Only love us—only lead us;  
Only let us know you need us,  
And we all will do our parts.

We are thousands—many thousands;  
Every day our ranks increase;  
Let us march beneath your banner,  
We, the legion of true honor,  
Combating for love and peace.

Train us! try us! days slide onward,  
They can never be ours again;  
Save us, save! from our undoing!  
Save from ignorance and ruin;  
Make us worthy to be men!

Send us to our weeping mothers,  
Angel-stamped in heart and brow!  
We may be our father's teachers;  
We may be the mightiest preachers,  
In the day that dawneth now!

Such children's mute appealing,  
All my inmost soul was stirred;  
And my heart bowed down with sadness,  
When a cry, like summer's gladness,  
Said, "The children's prayer is heard!"

From the [Dublin] Nation.

### The Spring Flowers.

BY J. DE JEAN.

The Spring flowers are peeping  
From hedge, cane, and brake;  
Oh! God, what will be keeping  
Those flowers would awake,  
If grief could be cherished  
Mid famine and pain,  
For the dear ones who perished  
By the doomed who remain!

The kindly Spring weather  
With balm once beguiled,  
To the hedge-rose together  
The primrose and child;  
But the clay is now crusting  
The child in the tomb!  
And the primrose is blushing!  
But blushing for whom?

And the violet once lifted  
Its blue eye to greet  
Young eyes that were gifted  
With azure as sweet;  
But sealed in their lashes,  
Past April's deep power,  
Those blue eyes are ashes!  
Why bloometh the flower?

For careless and callous  
As grey-bearded men,  
Of the crow's beechen palace,  
Or moss hut of the wren—  
Of the fair flowers waving  
By wayside and wood,  
Shrunk children are craving  
Food—nothing but food!

For mother—for father  
No wail to the sky!  
The orphan must gather  
Some garbage, or die!  
The famine-fled blighted  
The chaplets of love,  
And a vulture has lighted  
Where nestled the dove.

Oh! command us not, Heaven,  
For a future of bliss,  
That the fowls be forgiven  
Who crushed us to this!  
Though Angels were beckoning  
How could we forgive!  
A day of dark reckoning  
Must come—if we live!

### NIGHT.

BY ALICE GREY.

NIGHT on the mountain—the beautiful night!  
The bright stars are beaming with silvery light;  
And the pale crescent moon, sailing calmly  
On high,  
Looks down on the earth from her home—in  
the sky;  
Oh the sunniest day has no lovelier sight,  
Than the tranquil repose of the beautiful night.

Night in the valley—the tall forest trees  
In whispers reply to the voice of the breeze;  
The streamlet glides softly amidst its green  
bowers;  
The air is perfumed by the night-blooming  
flowers;  
And the song of the bulbul, the fire-fly's  
light,  
Proclaim through the valley, night, beautiful  
night.

For soon—far too soon—comes the loud bu-  
ny day;  
Slowly and sadly the stars fade away,  
As if even they, in their glory, could grieve  
A world of such exquisite beauty to leave;  
But with eve they'll return, and their pure  
holy light  
Long, long shall illumine the beautiful night.

## MISCELLANEOUS.

### From Howitt's Journal.

#### The Canker and the Cure.

BY SILVERPEN.

BARON THURHEIM was one of the very wisest and profoundest lawyers on the judicial bench; to say nothing of his extraordinary research amidst such ethical doctrines as relate to the origin of evil; to say nothing that these doctrines were always stated by him so precisely and logically, that the minutest link in his chain of causation never showed a flaw; to say nothing that he had espied the very topmost bough of the godly tree of sin, and dug down, (in his own opinion) nearer to its far hidden and obscure root than any other man; to say nothing of these things, he so viewed all reformatory law for crime as twaddle from the humane school of philosophy, that had he had his own stern will, every statute and every law against the criminal should have been burnt, and replaced by those two very tangible and summary processes of curing evil—the halter and the gibbet.

Thirteen years ago this very next Lent-term, the Baron had gone circuit to the north. His old clerk Rednot had gone circuit too, and old Joe Buttle, who prided himself upon being the judge's servant forty-two years, had taken coach that very morning to visit some country relatives. None were left in the old dull house in the old dull square, but the maid of all-work, and the cook, and the house-keeper, summed up in the person of Becky; for the judge had neither a grand house, a grand equipage, (for an old jobbing coach had taken him down to Westminster, and on circuit, for the last twenty years,) nor many servants; but simply a very grand library, every book in which—according to the fully united opinions of Rednot, Buttle, and Becky—he knew by heart, from its first letter to its colophon; except certain books on a certain right-hand shelf of the large book-case, at which he had been seen to smile so satirically and so often, that they were supposed to contain opinions not worth a farthing to the great misanthrope of the judge's mind, but were doubtless simple, irreverent, and untrue. Be this as it may—upon this certain morning, Becky, whose simple heart knew no bounds in its reverence and duty to her stern master, was busy in the library, when her ear was caught by the low voice of a child outside the area-rails. She had at that moment lifted up from the library table an old fashioned massive silver ink-stand, and turning round saw that it was a wretched, sharp-faced child, who probably attracted by her cap as seen above the window-blinds, had stopped to beg. Her kindly thoughts in a moment were travelling fast between the two-pane in her pocket and the hot-roll left in the oven from Joe's breakfast, when the postman's quick rap was heard at the hall-door. It was a letter from her master, Becky was sure, and all in an anxious tremor—for Thurheim wrote but seldom when from home, and then only on some urgent point—she hurried breathlessly to answer the door, and with the dust-r and ink-stand yet in her hand.

Recognizing her master's stiff, straight characters on the letter, and as the postage was to pay, she, in the anxious absence of the moment, set down the duster and the ink-stand on the step, while she dived down for her purse into the hidden mysteries of her capacious pocket. The postman was leaning carelessly on the area railings looking down the street; and when she had stepped to him, given him the money, and come back again, the inkstand was gone—the silver inkstand that the judge prized so highly! In the first moment of doubt and astonishment she knew not what to think; but recollecting the keen-faced child, who but the instant before had been in sight, she hurried from the door, and looking down the street, and calling upon the postman to follow her, saw the child, running onward with breathless speed. The postman's quick step was, however, a match; he seized upon the thief just as she had thrust the inkstand beneath the ragged strip of shawl that hung about a girl some year or two older than herself. To half cry with joy was Becky's first impulse when the inkstand was again safe—to tremble at the bare thought of the judge's stern displeasure, had it been lost—to almost sink in heart at the idea of one doubt upon her long-tried honesty—all these for the instant were paramount; but all sunk into mere nothingness, or rather were merging into one feeling of womanly and simple mercy, when she glanced down upon the child's upturned face of terror, hunger and pain.

"You—" commenced the postman.  
"Had no wittles," spoke the child, sullenly.  
These words robbed the heart of the judge's honest servant of its last touch of anger.—She said something about letting the child go; but too late. A crowd had collected, a policeman stepped in, and the thief in a few minutes was locked safe in the station-house. It was a sorrowful night, that, to the compassionate heart of Becky; though her fire was bright, her tea good, and even the barber from a little street hard by stepped in to talk over the matter with her. And she was still more sad the next day, when in her best gown she hurried to the magistrate's of the police court, and saw the child in the dock, more haggard and pale. The case was fully proved. "My good woman," spoke the magistrate, in his kindest voice, "I know your master would prosecute this case to the fullest extent of the law, but to what end? Here is a child seven years old, or thereabouts, without home, without one human friend, and great God! apparently without a name; the scum and refuse of this city's streets whilst yet a baby. If I send her to prison, she will probably come out only more confirmed in premeditated wickedness; or if sent back into the streets, but to starvation or something still more horrible—incipient prostitution. But were there some one to save by teaching, and—"

Becky, the great judge's poor servant, looked here at the magistrate, and then at the criminal child. "Please sir," and the sympathy of our divines nature justified itself. "I've fifty-seven pounds sixteen and sixpence in the Savings' Bank, that Mr. Rednot has the receipt of, and just two sovereigns more in the spice box—so if a little schooling might—"

"Might do more than the prison or the law can do—turn guiltless sin into good, and if with work—"

"Yes, yes," interrupted Becky, pleased with the magistrate's manner, and interpreting the matter in her own way; "if she were to turn out tidy, and I could keep the thing from master's ears, why I could teach her to read, and bake, and eat his room to rights, and—"

"And if you should succeed in half," chimed in the magistrate, "you'd show yourself a profounder lawyer than either I who sit upon this Bench, or your master, a Baron of the Exchequer. He who cures vice is greater than he who punishes it."

Becky did not understand half this, only this much, that nobody could be so great as the judge, her master; as cutting less respectably than she otherwise would have done, she waited for the child to be released from the dock, threw a large silk handkerchief from her pocket across its shoulders, that it might look less like a vagrant, and then reverting back to the due disposal of the two pounds in the spice-box, she took the child's hand, and made her way to the cab outside the door, followed by the wondering and ejaculating barber.

To wash the child well by the kitchen fire, to bake a cake for tea, to invite the barber thereunto, to reach the child a little pictured cup from the closet's topmost shelf, were matters of course with Becky; and much did she ejaculate, and more did the barber, as between the ravenously eaten cake and the sweetened tea, the precocious, wifely, neglected inmate of crime told of her new life of luxury which it believed was heaven! Long was the talk of the barber and Becky whilst the babyhood of crime, not disowned by nature, nestled to its rest; and as Mr. Buttle was of a nervous temperament and much given to count his spoons and forks, and make particular inquiries after his master's good spectacles, it was judged wise to keep the real truth from him, at least for the present; and moreover, as the police report would be sure to appear in the *Times* of the morrow, it would be advisable (though a sad sin in the eyes of Becky) not to post that paper, so that some chance might lie of the matter escaping Thurheim's keen notice. It fortunately did, beyond a mere report by word; but in her strongest trunk Becky hoarded up that paper.

It was necessary to give the child a name before Mr. Buttle came back. The barber suggested many good ones; none, however, pleasant to the ear of Becky. But when in some few days the child's face began to look gratefully up into her own, the thought struck Becky, that the great old painting over the library fire-place was the portrait of the judge's mother, and that her Christian name had been Alice. "And might it not be beautiful," said Becky to herself, "if she should turn out a good child, and come up to such grand things as to mend the dear master's shirt, or cook him an omelette as brown as I do? Might it not be beautiful to hear that name he loves so well, called softly up and down the house? So giving her own questions an affirmative answer, Becky called the child Alice.

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To say that the seven years' teaching of sin was absorbed all at once, would be injustice to my great teacher, Nature. But years, grew less and less before the continual ministry of goods; the memory of vice faded like a shadow in the broadening sun; and Alice, the unknown spawn of the beggar's lodging-house, became a favorite with old Joe, took and thrived by honest Becky's teachings, and even at last becoming noticed by Mr. Rednot, drew upon his learning many ways.

Years passed on, and Alice was seventeen. Never had the judge seen her; never heard of her. He had lived forty years in that house, yet never trod his own kitchen floor. Becky grew feeble; and the stern old man as looking it, rang her up, one night, into the library. He spoke kindly, placed her a chair, and said she must have help. Becky's heart faltered—the secret of years was on her tongue.

"I was afraid you would be angry, but I've long been obliged to have—"

"Whom?"

"One who can cook your omelette beautifully; set a fill on your shirt, and almost place your room as well as I do—Alice."

The old man looked up at that picture; his heart grew merciful at that name. He rung again the bell; he said a word or two; and Alice the bud, the spawn of iniquity—the atom of the foulest city streets that society crushes, and that he in his great wisdom disowned all regeneration for, save the gallow's—stood before him in her beauty and her usefulness. The magistrate said right—"Nobler is it to teach good to crime, than to tread it under foot." The heart of the poor servant had solved the great enigma of the wrong and social progress, in a more practical way than the wisdom of the scholar and the judge—for teach but ignorance and evil diminish! That night the old man smiled less upon those books; he took them down; he read them; and Alice from that hour fitted round him in her useful, humble, duties, and surpassed poor Becky, because she had been better taught. Becky soon after this fell ill, and on her dying bed told the old man of that thief; and how the pity of her heart had made her save—and Alice was the fruit!

"She, sir, who is so very good, and waits so gently on you. Be good to her—be good to her."

"I will—and take a lesson from you, Becky, that shall make me not only the law, but my own heart better."

Those great books of the great judge are no longer smiled upon. The retired justice will bequeath his great wealth to put their spirit into action; and with Alice in her humble duties flitting round him, devises plans for the better bearing out the great progress questions of reformatory law; and no longer ending his chain of ethical causatives by the gallow's, sets his hand to these great principles—that crime is ignorance, and that to save and lead this ignorance towards good, is a service that approximates the human actor towards his Divine Creator.

Indians Worshipping the Mississippi River.—A delegation of Six and Fox Indians, headed by the Prophet Keokuk, and the young Chief Black Hawk, recently descended the Missouri river in a steamboat. As they approached the mouth of the river they dressed, painted and ornamented themselves. On arriving at the confluence of the Mississippi and Missouri, they looked up to heaven, kneeled down, and looked into the waters, went through various ceremonies and gesticulations, and manifested a religious reverence for the father of floods. A child was then made to throw a string of wampum into the stream, and for some time they continued to sing and go through other exercises, apparently deeply affected.—*Cleveland Herald.*

The following memorials have been sent us with a request that they should be published in the Bugle. The names attached to the first three are with a few exceptions the same as those to the last. The memorials, we believe, were not presented to the Legislature.

### To the People and General Assembly of Ohio.

The undersigned, men and women residents (with a few individual exceptions) of Mountpleasant, Jefferson Co., O., viewing Capital Punishment not only as ineffectual and inefficient, as a means of preventing crime, but contrary to the dictates of enlightened humanity—a relic of the bloody days of by-gone days unworthy the nineteenth century—murder in the first degree, cool, deliberate and willful murder perpetrated by the whole community. We, therefore, as a part of the people who compose the community, wishing to wash our hands from all participation in such a palpable violation of the inalienable right of each individual to life, do solemnly protest against it.

Signed by William Robinson, Jane Robinson, and one hundred and fifty-eight others.

### To the People and General Assembly of Ohio.

The undersigned, men and women residents (with a few individual exceptions) of Mountpleasant, Jefferson Co., O., deprecating all interference with liberty of conscience, solemnly protest against the exacting a fine for the non-performance of military duty, wishing to free themselves from all participation in such interference.

Signed by Job Scott, Sarah Kinsey, and one hundred and fifty-one other men and women.

### To the People and General Assembly of Ohio.

The undersigned, men and women residents (with a few individual exceptions) of Mountpleasant, Jefferson Co., O., solemnly protest against the distinction made in respect to the colored population of this state, wishing to absolve themselves from all participation in such oppression, and glaring outrage upon human rights, deeming it unjust and cruel in the extreme.

Signed by William Robinson and Job Scott, Jane Robinson and Esther Worthington, and one hundred and forty-four other men and women.

### To the People and General Assembly of Ohio.

The undersigned men and women residents (with a few individual exceptions) of Mountpleasant, Jefferson Co., O., deprecating all interference with individual freedom, as tyrannical and unjust, would call attention to the taking of the property possessed by a woman previous to marriage, and placing it at the disposal of her husband after, who may expend it as he pleases without her consent; may waste it in the most abandoned manner, and squander it in profligacy, and she has no power to prevent it though suffering from want in all its unmitigated horrors, stares her in the face. And though she may earn ever so much, after marriage it is not a mutual store but belongs to the husband, as the earnings of the southern slave to his master. Nor is that a less violation of equal rights which gives to him the whole of the property after death, while should she survive him, she is apportioned but one third of his estate, a year's provision, &c.

We therefore protest against the continuance of this relic of barbarism, wishing to absolve ourselves from all participation therein.

Wm. Robinson, Jane Elif, Joseph Scott, Isabel Alexander, Robert Roberts, Dorothy Taylor, Jane Ann Lewis, H. M. Hall, Mary J. Buras, Rees Davison, Sarah Crawford, Alsy Dulin, Eliza M. Burns, Sarah Negus, Sarah T. Guthrie, Mary B. Steadman, Hannah Dillworth, Jane T. Kerlin, Joseph Fulkerson, A. G. Fulkerson, Margaret Ellis, Mary Livermore, Jane Coustus, Hannah Thompson, Hannah Scott, Margaret Davidson, David Carr, Richard Roberts, John Thompson, Isaac N. Clark, Jane Robinson, Esther Worthington, Henry Bone, Sally Pile, Lenora Bone, Sarah Taylor, Sarah Ann McMas-ters, H. W. Smith, R. A. Updegraff, John N. Newport, Wm. N. Drake, Lydia A. Dungan, Caroline Wilson, Mary Roberts, Elizabeth H. Crew, Stephen Zollers, Wm. Miller, Elizabeth Watkins, Catharine J. Porter, John Stoop, Ann Stoop, Wm. H. Clark, Catharine Kirk, Sarah Ann Kirk, Joseph L. Righter, Samaria Righter, Harriet Clanton, Eliza P. Sparksman, Wm. Riley Carr, Robert Buck, Saml. O. Sparksman, Susan Jones, Wm. Timberlake, John T. 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